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J. W. WALKER.

2076



ANALECTIC MAGAZINE



NEW SERIES

VOL. I.

PHILADELPHIA

PUBLISHED BY J. MAXWELL.

1820

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ANALECTIC MAGAZINE.

(NEW SERIES.)

Comprising Original Reviews, Biography, Analytical Abstracts of new publications, Translations from the French journals, and Selections from the most esteemed British periodical works, &c.

THE number for this month, February 1820, is presented to the public as a specimen of the improved style of exterior appearance and embellishment which it is intended shall be given to this journal. Two engravings at least, will accompany each number, executed by some of the most eminent of the American artists, and representing subjects, as far as may be, of general interest. And the paper and typography, will be much more elegant than has heretofore been exhibited in periodical publications.

The publisher regrets that the arrangement now made, did not take place sufficiently early, to prevent the want of uniformity between the January and February numbers, but it is hoped that there will be encouragement to reprint the January number in the improved style, when subscribers can be supplied in exchange for those copies, now in their possession.

The publisher relies on the patronage of the American people to remunerate the expense of this, now, very elegant publication; knowing that if equal encouragement is received by this journal, as there is given to the republication of those foreign Reviews, in whose pages the American character is so constantly vilified, the Analectic Magazine may with certainty, be rendered in every respect, an advantage and an honour to American literature.

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THE
ANALECTIC MAGAZINE. OF
CALIFORNIA

(NEW SERIES.)

COMPRISING ORIGINAL REVIEWS, BIOGRAPHY, ANALYTICAL AB-
STRACTS OF NEW PUBLICATIONS, TRANSLATIONS FROM FRENCH
JOURNALS, AND SELECTIONS FROM THE MOST ESTEEMED BRITISH
PUBLICATIONS.

VOL. I. NO. II. FEBRUARY, 1820.

PHILADELPHIA:

PRINTED AND PUBLISHED BY JAMES MAXWELL,

S. E. CORNER OF WALNUT AND FOURTH STREETS.

1820.

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NEW SERIES.

THE
ANALECTIC MAGAZINE.

JANUARY, 1820.

ART, I.—*Excursion from Edinburgh to Dublin.*

[Continued.]

Dublin, April, 21.

AT half past ten on the evening of the 19th, we again entered the coach, and resumed our journey towards this city. The night was clear—the stars were bright, and the coach lamps admitted our seeing every thing immediately along the road, with tolerable distinctness. Our route from Newry was by Dundalk, Castle Bellingham, Dunleer, Drogheda, Balruddery, and Swords. It gave us pleasure to be informed that we should lose nothing of particular interest, for the next twenty-five miles. Between Newry and Dundalk, we travelled some high and rugged ground—the road chiefly ascending for the first five miles, and descending the remaining five. At Dundalk, a very pleasant and intelligent gentleman joined us, and continued in company till our arrival here. He was returning from the north, where he had been on a visit to the Giant's Causeway;—and gave much information respecting the comparative state of Ulster, and also of Leinster, another of the four Irish provinces, which we were just entering. Day dawned upon us at half past three; half an hour before our arrival at Drogheda. That town is large, and the streets through which we drove, appeared well built; chiefly of brick. It is situated on the Boyne, a river famous for the battle which was fought on its banks in 1690, by king William against the forces of James 2d. The field of action was two miles distant from Drogheda, up the river. A splendid monument marks the spot. I beheld the stream with interest; and recalled the emotions which I had often felt in my early boyhood on listening to the fine tune of the 'Boyne Water.'—At Swords we saw a remarkably curious tower, the date and precise object of which are wholly unknown. It is built of stone, and is seventy or eighty feet in height. It tapers gradually from the base, and is of narrow circuit compared with its altitude. There are a number of loop-holes cut through its walls similar to those seen in the old English feudal castles.* Near it are the ruins of a

* Since writing the above I have conversed with two or three gentlemen who have inquired much into the antiquities of Ireland, respecting this and similar

church, the tower of which is very perfect;—and at a little remove further the noble remains of an immense Gothic pile, which, from the parapets upon the walls and the embattled turrets at the angles, several of which remain entire,—seems to have been a castle, formerly of great strength. There are several other mutilated edifices around, and some small mounds, or raths. Swords was formerly a city of great consequence, and the seat, if I mistake not, of the ancient kings of Leinster and Ulster. It is now very much reduced, and exhibits little else than the ruins of its former grandeur. The remainder of our ride to Dublin, distant eight miles, was through a pleasing and picturesque country:—rather too flat perhaps, but diversified with some gentle swells—A range of high grounds, or mountains, bounded the prospect to the west and north. Three miles from Dublin, we first came in sight of this magnificent city. The view was striking, although not quite as much so as was anticipated. As we approached, however, it improved very much. The houses appeared regularly built, and evidently not so *high* as many in Edinburgh. They are composed of brick chiefly; and give a fine relief to the deep verdure of the parks and pleasure grounds which environ the city. We did not perceive so many spires and domes rising from the town, as we wished and indeed expected to see. The suburbs also through which we drove were far from looking well; and in fact would have disappointed us exceedingly had we not have been prepared for seeing them. But on escaping these, we entered some fine streets, and soon came into Rutland Square, which was magnificent indeed. The trees and small-wood in the central area were in full leaf. We proceeded next through Sackville street, resembling, though not quite so broad, the upper part of Market-street in Philadelphia. A noble monument is erected at the head of it in honour of Nelson;—on the four sides of the pedestal of which, the names of St. Vincent, Nile, Copenhagen and Trafalgar are severally inscribed. I estimated its height at 150 feet. Similar, though not quite so costly monuments in memory of this hero, I met every where in the three kingdoms. Leaving this, we crossed the Liffey by the Carlisle bridge, entered Westmoreland street and soon found ourselves in a spacious area which we easily distinguished as the college green. Here I alighted with Mr. * * * *;—and having ordered a porter, we repaired to the Commercial Buildings; a splendid hotel, which was a few yards distant.

We were surprised on coming into this city, to find many shops open, (it being Sunday,) and numbers of people employed apparently as in week days. Our fellow passenger had apprised us that this would be the case; and explained it by saying that a large

towers which are found in the country. They confirm the opinion that they defy all satisfactory research:—but think that they are Druidical structures, originally intended as places of worship. Their date therefore, they suppose, to be anterior to the introduction of christianity into Ireland. (*Dublin, April, 28.*)

proportion of the population of Dublin was composed of Roman Catholics, who thought that by observing some of the forms prescribed by the church, a full dispensation might be claimed for these licentious practices.

After breakfast, we walked to Trinity College, to attend divine service in the chapel. It commenced at half past nine. Many students were present; attired in white surplices, and having the same caps which are worn by the members of English Universities. A black gown is the designating dress on week days. The service was the same with that in the cathedral churches in England: an excellent sermon was delivered by a gentleman, formerly a fellow in the college, and now settled in some country benefice. The chanting and singing pleased us very much. The chapel is large, and has an high vaulted ceiling. Its order is Ionic; two pilasters of this kind occupying the spaces between each window. The ceiling is finely stuccoed, and the whole is richly ornamented. In fact, the brilliant white of the walls, contrasted with the crimson curtains of the window, gave to the chapel an appearance, I thought, rather too gaudy for a place of christian worship.

Understanding that the anniversary sermon before the charitable orphan Institution was to be preached at St. Peter's church at twelve, and that the lord lieutenant* was to be present, and, what is unusual, to come in state, we repaired there immediately on leaving the college chapel. The cavalcade of his excellency passed us, while on our walk and within a short distance of the church. A troop of cavalry preceded it; followed by three coaches in which were some of the officers of the lord lieutenant's household. Next came his own carriage drawn by six horses, superbly caparisoned.—*Four* powdered footmen in state liveries stood behind; who, with the driver and outriders, more resembled stage pageants than men in real life. The lord lieutenant was accompanied in his coach by his wife, (the dutchess of Dorset,) his chaplain, and an officer in full dress uniform whose name and rank we did not learn. Several other carriages closed the procession. A detachment of soldiers was drawn up to receive the lord lieutenant before the door of the church; and he alighted amidst a salute of arms, and the flourish of drums and trumpets. The ceremony was repeated when he returned from church: the guard keeping duty in the mean while at the door. We were fortunate in procuring a pass, and in getting good stations in the church. The lord lieutenant is a fine looking man, and appears about fifty-five. His person is tall and rather slender; but graceful and erect. His countenance possessed something which brought to mind very much that of the present governor of Massachusetts. The contour of the two faces is very like. The lord lieutenant was dressed in a splendid uniform of red and buff, and wore a star on his

* The Earl of Whitworth; late Ambassador to France.

left breast. His coat was faced with blue; and over it was a military frock coat of the same colour. The dress of the lady lieutenant was very rich, but there was nothing particular to mark it. It resembled that of any fashionable lady, on a parade occasion, in our *simple* republic. Her countenance was agreeable and indicative of benevolence: rather good humoured, than positively handsome. The lord lieutenant and the dutchess occupied front seats in the gallery, hung with crimson cloth fringed with gold. Their attendants waited behind. They gave great attention to the whole service; the former particularly: prayers were read for him under the title of 'His excellency the lord Lieutenant general and governor general of Ireland.'

The orphans, in number 200, occupied seats in an opposite gallery. They were neatly attired, and all appeared of an age between seven and fourteen. They accompanied the organ with their voices, and the music was uncommonly fine. The church of England service we had the pleasure to hear read by the ingenious Mr. Maturin, curate of St. Peter's, and an excellent discourse was preached by Mr. D.—from the words, 'The Lord is my Shepherd.' Mr. D.—is a popular clergyman and deservedly so. In the course of the service, the orphans descended from the gallery, and entered, unobserved, the floor of the church by another passage, and walked slowly in review, two by two, singing a hymn prepared for the occasion. It was a most interesting, I had almost said, a *painful* spectacle, and was sufficient to draw a tear from every eye. The collection after the services were over, was liberal; it could not be otherwise.

From St. Peter's we went to the Cathedral of St. Patrick, the service of which commenced at 3, P. M. and was conducted throughout in a most slovenly and careless manner as well by the officiating clergyman, as the congregation. The latter, particularly the ladies, were smiling and conversing in audible whispers with each other; or looking about with an air of *non chalance* during the whole of the exercises. Here however, as at the college chapel in the morning, the music was very good: and the organ was better played than I remember to have heard, except in the cathedral of Durham. The excellence of the music led me to notice the performers: and it struck me that they were the same who had borne a part in the chapel services. On inquiry I learnt that it was actually the same choir: and that it had sung intermediately at Christ's church, and was also to perform there in the evening. This is its stated Sabbath duty, and a pretty laborious one, too. It is sufficient however to say in commendation of this *peripatetick* band that it has had the honour of being led by sir John Stevenson.

St. Patrick's is no ways remarkable as a cathedral. It is a huge, cumbrous pile of building, erected in the old part of the city, and in one of the worst possible situations. The name of Swift, it is true, gives it interest. His ashes are interred beneath the pave-

ment; and also those of Mrs. Hester Johnson, the 'Stella' of that whimsical poet. There is an appropriate inscription to the memory of the latter; in English, as it should be. That of Swift is in Latin and was written by himself. The concluding words impress a good moral:

"Abi, viator, et imitare si poteris,
"Strenuum pro virili libertatis Vindicatorem:"

which may be literally rendered;—

Go passenger, and copy if you can,
Th' intrepid champion of the rights of man.

In a corner of the cathedral there is another monument which Swift erected, as an inscription declares, in acknowledgment of the meritorious and faithful deeds of a valued servant.

If our surprise on *entering* the city was great, to notice week-day occupations, it was increased, as might be supposed, by what we beheld afterwards in our walks. Almost every pastry cook's room, eating houses of various descriptions, druggists' shops, and many of other kinds, were open, and people were purchasing in them as freely as upon other days. Companies of boys were also seen in the streets, playing marbles and handball.

Passing along the college green early this morning, I had scarcely proceeded forty yards from my lodgings, when I was saluted by the cry of the 'American President's speech.' The hawker on proclaiming the notice, held out a newspaper which contained it, directly before me. I was amused with the coincidence; that in a city which is, or seems to be, much more detached from America than either London or Edinburgh, the very *first* cry which I heard should announce the inaugural speech of *my* sovereign; for sovereign in fact he may be called, notwithstanding the mildness of our revered CONSTITUTION.

The greater part of the day has been engrossed by the labour of presenting letters recommendatory. The result will hereafter appear. As the families to whom we were addressed live in different parts of the city, and some almost out of it, the employment has been productive of the additional advantage of giving us a bird's eye view of this metropolis. A second look at Rutland Square confirmed the opinion we had formed of its beauty on our *entree* into the city. Stephen's green disappointed expectation. It can boast of little else than its size; being a mile round, and probably therefore the largest square in Europe. The houses exhibit almost all the common, and some very uncommon shapes. They are ranged too with little attention to uniformity or elegance. Mount-Joy and Merion squares are each fine; though the latter is the better. The Liffey which flows through Dublin is a paltry stream, not one whit better in appearance than the river Passaic, just above the falls in New Jersey. It rises on the borders of Kildare, only a few miles distant. and, after pursuing a very meandering course, enters the city which it intersects in almost equal parts.

The labour and enterprise of the people here have succeeded happily in both widening and deepening its channel; and in constructing, too, some noble quays along its margin. Still however when the tide is out, its bed resembles more the artificial hollow of a moat, than the channel of a respectable stream. And here it may not be amiss to interpose a caveat in regard to the familiar use, in these Islands, of this term 'River.' It generally has a great looseness of acceptance, and is sometimes applied with a latitude truly ridiculous. In the vocabulary of the American, the name imports dignity, and is given, *par eminence*, to the larger and more majestic streams of his native land; in the same way that the term, Lake, which here is arrogated by every pool, is there yielded as a tribute to those mighty expansions of water, the Caspians of the New World. Nor do I mean by this to disparage the rivers of Great Britain, by comparing them with the *greater* North American streams; the Mississippi and the Missouri. An inhabitant of the Atlantic states, though conscious that they are his property, has in fact as little concern with those kingly floods, as an Englishman with the Danube or the Rhone. And yet should he come here impressed simply with the recollection of what he has seen and known of his eastern, though second rate streams, he will require no little discipline to accede to the popular language which magnifies every brook into a river, and every river into a majestic current. Should he see the Granta, or Cam, at Cambridge, or the Isis at Oxford, he would readily pronounce them romantic and pretty streamlets, but no more like to rivers than he to Hercules. I remember one morning at Cheltenham last autumn, returning with a companion from a walk to the Spas, and crossing by a fairy little bridge, a gurgling sporting rivulet scarcely two yards over, the beauty of which I had several times previously remarked, I inquired in a tone of unaffected doubt, if there were any name to that pretty brook? '*Brook!*' replied the other, with a countenance of mingled surprise and concern, '*it is the river Chelt!*' I looked hastily again, and almost expected to see the indignant spirit of the stream, bending in misty semblance on the view, prepared to assert its honour, and avenge the affront.*

* In the state of New Hampshire, I would here add, there is a fine sheet of water, equal in size, and little inferior in native beauty, to Loch Lomond, the queen of the Scottish lakes, which the honest residents around its borders have never thought of dignifying by any higher name than that of pond. It might be wished however that its distinguishing epithet, (Winipisocgee,) was a little softened and reduced, as well for the convenience of daily use, as the euphony of language.

In the same state also, there is a towering ridge of mountains, modestly termed the white *Hills*; each of whose peaks is double the height of either Ben Lomond or Helvellyn. There is still another mountain called by the Indians Moselote, which since the settlement of the whites has undergone a whimsical transformation into *Moosic-Hillock*. Its altitude exceeds 5000 feet; in other words, it is nearly 1000 feet higher than Ben Nevis, the tallest of the British mountains.

But to return from this digression to the Liffey; what this stream has wanted in natural advantages, has been supplied, as far as might be, by the hand of man. Not only has great labour been expended in improving its channel, and thereby facilitating navigation, and not only has great taste been displayed in the quays along its sides, there have also some noble bridges been erected over it, two or three of which are of elegant workmanship. One which is a single arch, is of cast iron. But the greatest work which we have yet seen here, and the most stupendous of its kind perhaps in the world, is the mole. The harbour of Dublin was formerly very much exposed to the south easterly winds: and to remedy this, an immense wall, composed of huge masses of stone strongly rivetted and cemented, has been built into the open bay or sea, with incredible labour. This mole is nearly three miles in length, and is raised from four to six feet above high water. Its average breadth at the surface is thirty-five feet; though it is somewhat less than this at the lower extremity, being there, if I mistake not, twenty-eight. A work of this kind is sufficient to illustrate the public spirit and persevering enterprize of the citizens of this great metropolis. The shipping at the mouth of the river makes a fine display: literally presenting a forest of masts.

Dublin, April 22d.

The difference between Irish and British coin, and the nominal value of the currency in the two countries gave me at first some embarrassment. Thirteen pence Irish, are equal to one shilling English, or twelve pence sterling. A pound sterling, or twenty shillings is of course equal to twenty-one shillings Irish. English shillings, sixpences and half crowns with bank of England notes, rarely circulate in this country. The most common coins are bank of Ireland tokens of five-penny, ten-penny and half-crown pieces. At Belfast where I had to take the change of a pretty large bank of England note, a handful of silver pieces was returned, not one of which I had before seen, except in museums, or the cabinets of the curious.

The Irish women, at least those in Dublin, so far as I have had an opportunity of seeing, are far inferiour in beauty, particularly in freshness and ruddiness of complexion, to either the English or Scotch. Their figures are seldom good; and there is a disagreeable coarseness in their features. I have hardly seen a pretty woman since landing at Donaghadee.

Dublin exhibits a deplorable spectacle at night in the numbers of females abroad, who are abandoned to infamy. They may seem more numerous to one who has just come from Scotland, and who has been accustomed to the orderly appearance at evening of the

This fact stated without comment, is enough to induce a foreigner to conclude, that in America, in computing the magnitude of natural objects, the people employ a *Brobdignag* mensuration, indeed.

streets of the cities in that country. These women of the towns commence their walks immediately after night-fall, and exhibit a most obtrusive and unblushing effrontery.

Early this morning sir Richard Musgrave called. He was out when I left a letter yesterday, but returned the call in the course of the day, and communicated also by note. At the present interview, his conversation was copious and entertaining. He descanted largely upon the growing power and wealth of my country, and spoke of its character in a strain of higher eulogium than I expected from one of the baronet's avowed political bias. Sir Richard is a zealous loyalist; and has uniformly and powerfully cooperated with ministers in repressing the spirit of disaffection in Ireland. During an eventful portion of that period of turbulence and terror which prevailed anterior to the union, he was a member of the Irish Parliament, and held also the office of high sheriff for the county of Waterford, in each of which situations he lent all his influence in strengthening the general government, in its endeavours to avert the evils which menaced the country. His 'memoirs of the rebellion of 1798' evince his own view of the causes and policy which preceded that terrible crisis, and the active interest which he took in the events which ensued. In the course of conversation this morning, he early entered upon a favourite subject, the discussion of the Roman Catholic question, which still greatly agitates the kingdom. He showed me the autograph of a written oath which he procured a day or two ago, taken by some catholics of the lower orders, binding them to use all means in their power to put down every thing like heresy, by which is meant a difference in profession and sentiment from the church of Rome. The tenour of the paper implied a readiness to resort to the sword or faggot for effecting their object so far as these sanguinary remedies should be found compatible with the safety of the individual who might employ them. The baronet adverted to an essay on the Roman catholic question, detailing some curious facts, which he recently published in the 'Hibernian Journal,' (with which paper he has long plied an active commerce,) and in a walk which I afterwards took with him, he procured for me a copy of it at the printing office. Glancing my eye over it this evening I find ample evidence that the mitred representatives of the papal power in Ireland have thought themselves the ministers of a church *militant* indeed. Not a few have fanned the flames of rebellion; and among them, no less than three actual or titular primates, seven bishops, and two vicars apostolic have, since the reign of Elizabeth, either fallen in open arms, or been executed for their treasons.

To day, among other objects, we have visited the parliament house, a magnificent building of great size, now converted into the bank, and a number of public offices, the custom house, which is no ways inferior in size and splendour, and the finest which I have seen in any part of the empire: and the lying-in hospital

where poor women are attended in child birth, and have every relief which their situation may require, or which can be afforded. This last is a most charitable institution, and reflects the highest credit upon the good feelings of the people in Dublin. We visited most of the wards, and were struck with the number of comforts provided for the poor females who were fortunate enough to be made inmates of the institution. The building itself is rather a palace than a hospital, and opens behind into the beautiful walks and shrubberies of Rutland square. The chapel is highly finished; too much so indeed. Ornaments are profusely lavished upon it, and do not comport with that grave and solemn character which we desire to attach to a place of religious worship.

It is impossible to walk the streets of this city and repress a feeling of admiration on beholding the numerous costly structures which meet the eye in every direction. In the expense and elegance of its public works, Dublin excels, I should think, every city of equal size in Europe. Some of these are too fine, I mean, for Ireland. This is forcibly brought home by the many objects of a widely different description which are continually presented to view: objects which painfully attest the unnatural condition of things not simply in Dublin, but in the country of which it is the capital.* Nor is the impression diminished by the location of these different buildings. The finest edifices of which Dublin boasts are scattered over the city with little seeming attention to regularity or fitness of place. The contrast produced is often very disagreeable. It is not uncommon to see a small comfortless hovel adjoining some large and stately pile, and acting as a silent commentary upon that mixture of opulence and want, of splendor and mean-

* The writer of these sketches has since visited some of the best cities of the continent; no one of which, in his opinion, may disdain a comparison with Dublin. Making a proper allowance for the disparity of numbers and wealth, it yields not, he thinks, to the French metropolis. Similar objects, also to those which serve as foils to the better structures of Dublin, are every where seen in Paris. The dwellings of the poorer classes in the latter city exhibit little enough of the appearance of comfort. Of its streets too, excepting the Boulevards, there is not one which can compare with Dame, Westmoreland or Sackville streets, not to mention several others little inferior. Two of the best streets in Paris are the Rue du Richelieu, and the Rue St. Honore, and a visitor might be safely challenged to find in all Dublin one which offers the foot passenger such miserable accommodations as either of these. In the opinion also of the writer that native politeness which has been said to distinguish the lowest of the Parisian populace has either been greatly exaggerated or was nearly expunged during the tragic scenes of the Revolution. If what the panegyrists of France asserted upon this point during the past century, and what lady Morgan has recently repeated, be true, the citizens of its boasted metropolis have at least evinced how soon they could forget the rules of a *petit maitre politesse*, and be schooled in the syntax of a barbarous and blood-thirsty philosophy. From what actually fell under the traveller's observation, he is persuaded that the canaille of Paris have now the properties, as they have uniformly had the elements, of a character more foul and savage than ever disgraced the mobs of London or of Dublin.

ness, of parade and wretchedness, which is too conspicuous in various other objects of daily observation.

We dined to day with Mr. D——, the gentleman whom I have mentioned as having accompanied us from Dundalk to Dublin. The attentions of this gentleman to us, considering the circumstances under which our acquaintance was formed, are characteristic of the frank and confiding hospitality peculiar to the Irish. It struck me as a good rule when I commenced my travels not to mention, unless some desirable opportunity should present, the country from which I came, especially in any of the public vehicles. A foreigner is saved thereby no little extortion at the inns where he chances to stop, (a matter of some moment in such a country as this:) and he has an opportunity of gaining more satisfactory information in regard to the opinions entertained of his own nation than he could by openly declaring the land of his origin. Such information is seldom expected or desired. An American is not catechised concerning the place of his birth, nor need he fear that it will be detected, unless he so wishes. He will pass without question as an Englishman, or perhaps more properly as a Briton; and should he mention his country, the first impression produced will be that of surprise. The principle adverted to, is to be understood, however, as applicable merely to the traveller; that is, to one actually moving from place to place; at which time too, he is supposed to be daily and even hourly changing his associates, provided that he adopts the stage coach conveyance which on the greater routes, is always most eligible. In the instance of first meeting with the gentleman at whose house we this day dined, this practice unexpectedly led to a slight embarrassment. Learning that we were just from Scotland, he took it for granted that we were natives of Edinburgh or its vicinity, and his conversation proceeded on that supposition. No distinct inquiry being made, no explanation was of course given, as a few hours, we supposed would terminate forever our intercourse with this gentleman. But in this we had mistaken his feelings and wishes. Finding that we were travelling solely for observation, and perhaps gathering from some inquiries which we made, that though strangers personally to Dublin we had some friends in expectancy, he evinced in our behalf an interest which we did not anticipate, and seemed desirous of aiding our views by all the information he could impart. On leaving us, he gave his card with an invitation that we would take dinner with him to-day, naming a fashionable hour. His departure was unexpectedly abrupt, just as the coach stopped amidst a crowd at the post office, and left no time for explanation, or even a return of cards. On the following day however we called upon him, when he seemed amused with the mistake under which he had laboured in regard to our true country; and evinced an higher interest in us from our being foreigners and Americans. We have been indebted to him for other civili-

ties since, besides the pleasure we this day received at his festive board. We find this gentleman sustaining a distinguished character as a merchant, regarded for his general worth and intelligence, surrounded with a very pleasing family circle, and in the enjoyment of the elegances as well as comforts of life. He was well acquainted with E. the Irish-American barrister, and retains an unimpaired regard for that popular exile. At his table to-day we met a very pleasant company of gentlemen, and on adjourning to the drawing room, found a small circle of ladies who had been invited to tea. It is unnecessary to say that the remainder of the evening passed greatly to our satisfaction: and that the various courtesies which we experienced were the more welcome from being thus unexpected as well as unsolicited.*

April, 24.—As Mr. * * * * and myself were walking yesterday morning towards the castle, we met a friend, who politely took us round, and pointed our attention to the remarkable buildings and offices connected with it; and conducted us to the Record apartments in Harcourt tower, where we were made acquainted with one of the keepers, and shown some very curious documents and relics. One collection was denominated, I think, the ‘Down’s Book,’ and exhibited a survey and delineation of all the counties, parishes and large demesnes in Ireland, as taken at the time and by order of Cromwell. It had been executed with great care, and is a singular work. The old Record office stood in a different part of the city, and was burnt in the reign of queen Anne; many valuable manuscripts were entirely destroyed by the conflagration:—and of others which remained, not a few were so extremely mutilated and defaced, as to be hardly worth preserving. Some which we saw were hardly legible. After the fire the Record office was removed to the tower in the castle, where it is still kept;—the walls of which at the basement and first stories are from seven to ten feet in thickness. The tower itself was formerly used for the confinement of state criminals: and in it the famous Arthur O’Connor was imprisoned. The castle, however, is no longer a place of defence, nor is it intended as such. The buildings erected within its precincts are chiefly modern, and are occupied by public officers in the pay of the crown.

From the castle we were conducted to the exchange, a building well worthy of attention, having a noble rotunda apartment in the centre, where the business of exchange, (bills entirely, I believe,) is transacted. This rotunda is thrown open only three times a week, and then between the hours of 3 and 1-2 past 3, P. M. On other days and hours, the business of mercantile transfer and negotiation, is transacted in a quadrangular area, back of the buildings in which we lodge, thence called the ‘Commer-

* The attentions of this gentleman continued without abatement to the last, in ways too various, and with a kindness too delicate to admit of mention.

cial.' Our hotel fronts on Dame Street, which is distinguished for the incessant bustle and parade of business and fashion. The street is finely built, and answers to Broadway in New York, although it is not disfigured by so many mean shops and tenements, which are still seen along the latter. Dame street exhibits almost any hour of the day all the varieties of human condition, from the ermined peer to the tattered beggar, and on the other hand, all the denoting appendages of passing rank from the jaunting car to the Ducal chariot.

After admiring the Royal Exchange, as the day was uncommonly fine, we extended our walk across the Liffey to Phenix Park, a beautiful range of pleasure grounds, several miles in circuit, which are open to the public. They bear some resemblance to, or rather remind the visitor of Kensington gardens, and Hyde Park near London, and are about the same distance from the heart of the city. They are not laid out with any peculiar display of taste, nor are they remarkable for embellishments, whether natural or artificial. They exhibit a pleasing variety of gentle risings and slopes, covered with furze or clumps of hawthorn, and in some parts are well planted with forest trees. The viceregal palace occupies a very fine position. Some of the thorn shrubs we noticed, appeared of great age, and have attained the height of large trees. Besides the seat of the lord lieutenant, there are one or two forts erected on commanding eminences within the park; and near them some barracks which make a good appearance. In one part of the park, several buglers were practising upon their instruments under a tuft of hawthorn, and produced a pleasing effect by their music.

The astonishment of an American is naturally great on beholding the number of barracks which are built in Dublin and its immediate vicinity. He may see them almost at every turn in a street. They are said to be the most extensive and complete of any in Europe, which are connected with a single city, and to accommodate easily 30,000 men. Government find it necessary to keep a large standing force in Ireland, and especially in the capital, to overawe the factious and secure the wavering.

The permanent military force of the crown has been very much reduced, but the numbers which are retained in service are far from seeming small. Wherever I go, in whatever town, I had almost said, *village*, in which I have been in any part of the united kingdom, I find bodies of soldiers, standing listlessly in groups, or sauntering lazily about the streets.

Returning from the park, our walk led us through an obscure part of the city, where we traversed a street of considerable length, occupied entirely by shops of undertakers, and presenting the grim emblems of their trade. Funeral escutheons and mortuary devices were seen on either side; and coffins of all sizes and stages of completeness were thrust through the opened windows in utter defiance of the passenger who might otherwise pre-

fer the accommodation of the side-path. It was striking to reflect that so many people were subsisting entirely upon gains, which presuppose the daily, indeed hourly deaths of a large portion of their fellow inhabitants.

I have before had occasion to remark the beggars which are met with in this country. Nothing short of actual vision can convey to an American a just conception of the apparent misery of this class of people in Ireland. In Dublin, mendicants swarm the streets in every direction, and assail the passenger with an importunity which cannot or will not be repulsed. In the more frequented quarters of the city, one of these wretched objects is seen lying upon the doorsteps, of almost every respectable dwelling. Families are literally *strewn* along the principal streets, at intervals of a few yards, clothed with fragments of garments, which gave me the first distinct notion of *tatters*. I have heard it said in America, and as I once thought, in the spirit of wanton badinage, that an Irish beggar has been known on meeting with a scare-crow image in some field, to have gladly exchanged habiliments with the unlucky effigy, and to have plumed himself upon his rare fortune. It was long ago remarked, too by some traveller, that he never knew what the paupers of London did with their old clothes, until coming to Dublin. I must say that I had an equal degree of doubt, but it exists no longer; for mendicity in my opinion has reached its '*ne plus ultra*' in this city. The aspect of wretchedness moreover is heightened by the strong contrast which is exhibited to the splendid equipages and other pompous displays of wealth, which, as I have mentioned, a stranger continually is witnessing. And yet it is amusing at times to see that wonderful buoyancy of spirits which the Irish possess, even under the pressure of severe want; and I have often smiled on passing a ragged little fellow, with only the covering of a small piece of a shirt, and a part of one of the legs of what might once have been a *pair* of trowsers, scuffling about the side-walks, and playing marbles, or whipping his top with the same alacrity and spirit as if he had been decked in crimson and gold.

Dr. D—— a very respectable dissenting clergyman, and the author of two or three ingenious poems, called by appointment at 1 o'clock to-day to attend us to the Dublin Society house, and to introduce us to sir Charles Gieseke, a distinguished professor in the Institution. The building appropriated to the society is Leinster house, formerly the town residence of the duke of that name. It is large and highly commodious, as well as elegant, and has a fine park adjoining it. The library belonging to the institution is not extensive, but is judiciously selected and arranged. The number of volumes does not probably exceed 5000. Dr. L—— the librarian, we found very intelligent and obliging. The museum is rich, containing a very valuable collection of specimens in ornithology, and one still finer in the mineralogical department. It was

pleasing to view a case of minerals which had been selected in various places in the United States, particularly in New England; among which we read the labels of Northampton, Lake George, New Haven, and others. The museum and mineralogical cabinet have been splendidly arranged under the immediate direction of sir Charles Gieseke, and there is a large apartment solely devoted to a collection of rarities presented by him to the institution. It was gratifying to us to form an acquaintance with this extraordinary man. Sir Charles is a German, originally from Vienna, if I mistake not, and has for many years been honoured with the favourable regards of the archduke Charles of Austria. He still enjoys the friendship of that prince; and among other flattering marks of his attention, has received a gold cross, (the badge of an order of Chevaliers,) which he wears upon his breast. Sir Charles is passionately devoted to the study of mineralogy and natural history. In pursuit of his favourite sciences, and particularly with a view to the former, he went to Greenland, and resided there nearly seven years. Surely, it might be thought, a person who could endure a winter in that inhospitable clime, among, moreover, a people so rude and barbarous must have been indued with a more than ordinary portion of internal heat. His uncommon enthusiasm enabled him to submit cheerfully to his privations, and to bear the many hardships which he was obliged to encounter. The fame which sir Charles acquired on his return to Europe excited the attention of the Dublin Society of arts, and they elected him one of the professors of the institution. Shortly after he came to reside in this city, and fills his chair with great ability. He brought with him from Greenland the very tent which he occupied in summer. This is pitched in one of the rooms of the museum where the other curiosities presented by sir Charles are deposited. It is constructed of a rude low frame of wood, about eight feet square, covered chiefly with seal skins. The ground is also spread with skins, and the interior is hung with various utensils of hunting, fishing and household furniture. Models on a smaller scale are preserved of most of the others which are in use among the natives. The tent at its entrance is two feet higher than at the further extremity, where it is not more than five feet. Two Greenland figures, large as life and in the dress of the natives, are seen, one reclining upon the skins within the tent, and the other as about entering it, having just returned from fishing, and bearing the implements of his occupation. Sir Charles spoke freely of his residence among that people, and represented them as faithful, kind and hospitable in an high degree. We passed about an hour at the institution, and on leaving it, he invited us to call again to-morrow, when he proposes to show us some excellent casts lately taken from the Elgin marbles, a collection not open to the public.

In the hall of the museum, we saw some unusually sized pillars, which were brought from the Giant's Causeway. Some Roman

urns and other relics from Herculaneum were also shown; also, several curious pieces of old armour, a number of partially decayed weapons and utensils dug from the earth in various parts of Ireland, and horns of the moose deer, which had been taken from some bogs. A very curious petrefaction of an arm, supposed to be that of a man, was also exhibited. It is cited by naturalists as a proof that the human subject is capable of undergoing that wonderfully transforming process of nature.

Much has been said concerning the bogs for which Ireland is famous. Their manner of formation has excited no little speculation; and divers opinions are entertained respecting their proximate causes, and times of growth and accretion. In a country possessing so little wood, and dependent as it must have been otherwise upon the opposite coasts of England and Scotland for much of its supply of coal, the possession of these bogs has proved an incalculable benefit in the way of fuel. They are not too, as their name might lead one to think, low and humid wastes covered with weeds and sedge-grass, and pregnant with noxious miasmata. They are often found upon elevated grounds; and can be traversed with facility and comfort. The districts where they are most numerous are as healthy as any other portions of Ireland. Owing to the increased population of the country, and the greater consequent demand for peat, this fuel has risen very sensibly in value, and in some of the older counties a scarcity is complained of. In Ulster, turbaries are frequently let for seven and eight guineas per acre. After the turf is cut, and has remained out a sufficient time to dry, it is carried to the peasant's farmstead in bags not unlike in size and appearance, large cotton bales. On our journey to Dublin, we were several times amused with seeing women and even boys bearing with ease these burdens on their heads, which had we have estimated their weight by their magnitude, we should have thought, would have required Atlantean shoulders. Of the curious properties of the Irish bogs, their antiseptic quality, as is well known, is not the least remarkable. The horns of the moose deer which have been found in them illustrate this very forcibly: for the earlier Irish histories, if I mistake not, are entirely silent upon the existence of this animal. It is not long since a shoe, composed of a single piece of leather neatly sewed, was dug up in some bog: the form and make of which showed very clearly that it had laid centuries undisturbed. On opening various turbaries, extensive layers of trees have been discovered, having their smaller branches and tendrils, as well as trunk and larger boughs preserved uninjured. Bog soil seems indeed to exert an embalming quality of singular efficacy upon the substances which it encloses. Wood becomes very much indurated, and is found to resist longer the action of the air, when it is subsequently exposed. The discovery of trees, in the manner mentioned, demonstrates, it may be added, in despite of present appearances, that Ireland formerly abounded

with excellent forest timber. In fact, several of the old monastic buildings in England were indebted to this country for the wood employed in their interior construction; and I remember in the cathedral at Gloucester, on admiring the rich carvings and finish of the wood work around the altar and within the choir, to have been informed that the material itself was the native Irish oak.

(To be continued.)

Translation from *La Revue Encyclopédique*.

ART. II.—*The Spirit, Origin and Progress of the Judicial Institutions of the principal countries of Europe*; by J. D. Myer, vol. 1 (ancient part.)

TASTES and customs have undergone a material alteration, since Labruyere ridiculed the fanaticism of learning in the person of that Hermagoras, who had *never seen Versailles*, yet could tell the number of steps in the tower of Babel; who had neglected to acquaint himself with the houses of France, Austria and Bavaria, yet knew that Nimrod was left handed, and Sesostris double-handed. It would be difficult at this time to know for whom the original of this portrait was intended. The learned man of this age disdains not to live among his cotemporaries, and it is amid the bustle of the world he devotes his lucubrations to the exploration of antiquity. In these laborious researches, he does not propose to himself merely the gratification of a vain curiosity, he does not study these subtle and minute discussions merely to solve questions which have no other interest to them than the difficulty of conquering. His design is to enlighten his age by the experience and example of the past. He redeems from the dust of manuscripts, and from the obscurity of ancient chronicles; manners, customs, establishments, laws; he discovers their origin, he traces their progress and decay, he endeavours, by studying the order and series of facts, to assign the causes of their errors and misfortunes, of their good government and prosperity; yet he never suffers himself to be abstracted from the present, while he meditates on the past: Such is the philosophy of learning, to admire the ancient for our sakes, not for themselves, that the dead may serve for the instruction of the living.

Let us be careful however to appreciate the merit of those learned men, whose modest ambition confines them to collect materials from all kinds of history, without pretending to originality. When such men have nothing to recommend them but their indefatigable patience, they merit our admiration. But, it would require more than the patience of a Mabillon, a Freret, a Sauvage, a Saint Palaye, and all their worthy competitors, to penetrate into the depths of antiquity, among the rubbish of the middle ages and to bring them to light. Whereas they themselves would have been lost, and we equally misled with them, if they had not possessed

so strong and sure a judgment, so rare a sagacity, so profound a genius! In clearing away confusion from the chronology, the geography, the institutions, the usage, the doubtful facts, they have laid the foundations of history. These are the persons who discover the true works from the counterfeit, and who warn us against the frauds of the inventors, and against the authority of dangerous examples—maintained by error and passion.

The polity of states instituted for the security of commerce, persons appointed to prove and to mark, upon the faith of their word, all gold and silver bullion, before it passed into the hands of the workmen; the learned fill the same office as to history. History receives from them the authenticity to which it is entitled; the philosopher, the certainty of his remarks; all of us owe to them the truth.

The historian, of every description, could neither satisfy his duty nor his conscience, and engage the attention of those whom he binds himself to instruct, if he did not borrow the assistance of the learned, if he was not himself learned. This second consideration is absolutely necessary.

I have made these reflections on perusing the work of M. Meyer; they have induced my criticism, they shall be the rule of my approbation and censure.

If any one is desirous of previously ascertaining the spirit which animates the author, the principles which guide him, he should read his introduction, and should he not experience that weariness which are usually attached to those ordinary and insignificant prefaces, it is a learned and useful dissertation.

'Of all the works,' says he, 'which describe to us past ages, there are none more interesting for the genuine historian, than the laws and judicial institutions of the people. In immediate relation with the manners and customs, the laws are the purest source from which to draw the philosophy of history; those who would describe the progress of the human race, ought first to acquire a knowledge of that kind of legislation which has best succeeded with every description of people. He must elucidate history by the laws.'

After a discussion on the opposite opinions of the partizans of common law, and of those who prefer a system of legislation, he concludes with a moderation truly wise. Let us respect the manners, customs, experience, even the prejudices themselves, which, notwithstanding a corrupt foundation, have acquired a venerable character by long sufferance; but, let us agree, when required by the improvement of manners, the alteration of the laws is not less the province of the legislator, than to give efficacy to those which custom has already introduced, to render them clear, and legally to abolish those which are bad. The regulation of the laws, the good conduct of officers, is always the duty of the sovereign.

The whole question reduces itself then to the knowledge of which is the part the legislator ought to adopt from theory, and which part he ought to make conformable to the usages of the nation for which the laws are destined?

He that would enact laws which may be able in time to co-operate with the happiness of the people, and prevent the inconvenience that new laws and institutions might produce, ought therefore to understand the laws, customs, and habits of that people; but he ought not to confine himself within the bounds of their actual dispositions only; he ought to seize upon their genius, and consequently to understand their origin, the circumstances which have produced them, the object that was proposed by those who have established them, the consequences they have had, the events which have influenced those consequences, the modifications they have suffered, and above all, the different stages of their jurisprudence; he ought to know what have been the revolutions which the nation itself suffered, as to its government, its customs, its relations of peace and war with its neighbours; he ought to have regard to the character of the prince and his advisers; the peace internally enjoyed by the people, or the troubles which have agitated them during such a reign; the state of the finances; where distress could excuse the necessity of measures otherwise imprudent, or where prosperity could permit that which in any other case is impossible; the resources of the nation, its commerce; in a word, he ought to study the earliest history of that people, in order well to comprehend all the changes which have taken place in their legislation, with the causes as well as their effects, and it is in this sense that Montesquieu has said that he must enlighten laws by history.

Afterwards the author passes in review the different parts of legislation, and judges 'that all are not equally interesting in their consequences, nor so intimately connected to history. The civil and commercial laws, the penal laws, appear to him to have been ranked among those which have an influence the least marked over the great interests of the people, the improvement of the human race. *The civil and criminal proceedings have a more direct affinity with governments; but, the part of legislation most intimately connected with its history, is that which concerns the judicial institutions.*' I know not if this distinction does not appear a little too fine, and if the expression *judicial institutions* does not include the idea of laws upon civil and criminal proceedings.

Indeed, it is but a dispute about words; the author explains himself afterwards, and exposes to us the subject of his work.

'We understand by *judicial institutions*, those which the laws have established for the administration of justice, the measures taken to the end that every citizen should exercise all his rights, and exact all that is due to him. It is the form of the courts of justice, the extent of their jurisdiction, and their relation

with other authorities, as well as with the citizens themselves, which constitute that part of legislation. What are the administrations or the persons charged to render justice? how far will their powers extend? what sort of affinity exists between the legislative authority, the administrative power and the judicial? what is the influence of this power upon the inhabitants? these are the questions to which they relate. It is, in a word, the organization of justice, taken in all its extent, and considered in its relations with government, which we believe ought to be designated by the name of *judicial institutions*.'

We see what an extension he gives to this idea; we see that he has combined many political considerations. But, we also think that the civil proceedings, and especially the criminal proceedings, ought to have entered into his subject; besides, the perusal of the book will convince us better than all the reasoning about terms.

See now his design and his plan; it is himself again who would expound them to us.

' We propose to return to the first source of the modern institutions, from them to explain the object, to develop the means employed to arrive at them, from them to trace the successive changes, to analyze the reasons which have induced me to relate the motive of these amendments, in order to understand their actual state; finally, to apply the result of these researches to that which might have been provided to be enacted by the new laws.

' We have comprised, in our work, England, France, the Low Countries, and Germany. England, whose institutions differ from all others, both ancient and modern, merits in the first place our attention; to present those who have not applied to the difficult science of legislation, the result of our experience, we will commence with the country which offers the greatest peculiarities. France claims a double investigation. The judicial institutions of this monarchy, before the revolution, are yet recent,* and many of our contemporaries have been well acquainted with them. They differed from many of the new forms introduced, and often changed in the revolution, all of which claim an examination; nevertheless, we have thought proper to separate them, and if we have made our researches upon the ancient forms of the French monarchy follow immediately after those of England, we have reserved the new institutions for the latter part of our remarks which relate to the actual state, not only as the chronological succession of these events, but also because they are the result of a systematic legislation. Before we proceed to the institutions of the Germans, we

* The author would say that it has not been long since these institutions were suppressed. We should not have made this remark if the expression had not perverted the thought. We sometimes find, in the style of Mr. Meyer, improper terms, and very incorrectly turned sentences. But we abstain from noticing them. The object of this article is not a grammatical criticism.

cannot excuse ourselves from examining those of the Low Countries: the very sensible difference that exists between the forms of these provinces and those of France or of Germany, between which there exists a natural transition, indicated by their geographical and political relations; the rank which the Low Countries have always maintained among the most powerful and liberal nations, and the interest which their institutions have inspired, justify this digression.'

The author anticipates the charges which will be made against him, on account of many omissions.

'We have not extended our researches to Russia,—she cannot perhaps be compared to any country, and does not present any result applicable to ordinary circumstances.

'It is not, if it is permitted to use the term, *historically* that the Russians have themselves formed these institutions; it is by an act of authority alone that they see themselves elevated to a rank with well organized people.

'The south of Europe, Spain, Portugal, Italy, Hungary, and the three kingdoms of the north; the Swedes, Danes, and the Norwegians, do not present, as many of their judicial institutions are known to us, any point sufficiently prominent to justify a departure which would be necessary in the examination of these institutions.'

It appears to me that these reasons are not sufficient to determine the author to pass over in silence, in his historical examination, the institutions of these people. I maintain that these reasons are not just. It would doubtless be an interesting description, the rapid triumph of civilization over barbarity, and the new relations established among the different people of the same empire, according to the improvement of their manners, and their information. The judicial institutions of nations who have found in honour and liberty resources to supply their number and force; and who, after having been polished by their contact with the Moors, have finished by expelling them from their territory; the judicial institutions of Italy itself, so fruitful in revolutions, in virtue, and in crimes, in the middle ages; the judicial institutions of Hungary, that fierce and warlike republic, are objects worthy to attract the attention of the philosopher and the legislator; and we could not consider an examination of their institutions as a *departure* in the consideration of the laws of the *principal countries of Europe*.

At the end of the introduction, the author announces the distribution and order of the several parts of his work, divided into two books, of which he only at present gives the first part to the public, and which contains the judicial organization of the ancient Germans.

'The following part will be appropriated to the modern institutions: the third book treats of those of England; the fourth of ancient France; the fifth of the Low Countries; the sixth of Germany; and the seventh of France since the revolution.'

Such is the general idea, the conception of the work. It remains with us to examine the execution of the part which has been submitted to us.

'If it be true, says the author, that all these nations may be derived originally from the Germans, among whom are to be included the ancient inhabitants of the country, it is in the ancient usages of the Germans that the first basis of the existing institutions of Europe ought to be found.

'The first part of our work shall therefore have for its subject *the German people*, from the most remote mention of them in the writings of Tacitus and other authors both Greek and Roman, down to those organizations which may be considered as common to all these people.—*This first book is destined to the administrative institutions, and the second to the judicial organization.*'

This division is not without its inconveniences. In the first book, the author traces the German colonies in their cradle, afterwards in the Roman provinces and in their conquest, showing successively their primitive customs, their new establishments in their new kingdoms, the alteration of their government, the rise, the progress of the feudal system, and at length its ruin, and the rise of villages and cities. When we come to the second book, a description of the judicial organization, we are obliged to go back to the point from which we set out, and again to travel over the same period of time, and to pass through the same historical aspect, from which results a monotony that destroys the interest of the work. Moreover, as the judicial institutions, such as are considered by the author, are so mingled and blended with the political and administrative institutions, it is impossible but he must sometimes fall into superfluous repetitions, in treating of the matters in the second book. It would have been better if he had thought of combining the two divisions of this double history, and have suffered the political and judicial institutions to precede.

If we have noticed this defect, it is but just to praise the method of the author, and the perspicuity of his discussion. He begins by establishing the principal points, the customs and manners, in the darkest periods. He considers them as the germs of the institutions which developed themselves as the people advanced in experience; afterwards he observes with sagacity the changes they have undergone, and to render these changes more obvious, he divides them into different epochs, marking each one with a particular character.

If I undertook to enter into a profound examination and detail of this work, I should enter into discussions which would exceed

the bounds of this article. I shall content myself with stating my doubts upon some assertions of the author.

'The ancient Germans were acquainted with an hereditary nobility; so Tacitus has formally declared: *insignis nobilitas aut magna patrum merita, principis dignationem etiam adolescentulis assignat*. But we are ignorant how they acquired it and what were their prerogatives; only, the chiefs were selected from among the nobles: *reges ex nobilitate sumunt*.'

The author could have cited twenty other passages from Tacitus containing the word *nobilis*. But he will nowhere find proof of the existence of an hereditary nobility. He must content himself with the value of the words *nobilis* and *princeps*. These were the equivalents that the Latins have found in their language, to indicate institutions and customs, for which they had no appropriate terms, because they had nothing like them in their policy. Tacitus designates by turns three kinds of persons by the word *princeps*: 1st, Men who had about them a troop of voluntary companions, devoted to their fortunes, and attached to them merely by affection and by an oath, not by any obligation of birth; 2d, The chiefs elected to administer justice in the districts; 3d, The chiefs elected again to command a party of the colony, or the entire colony, in an expedition. None of these *principes* could transmit their prerogatives to their children by hereditary right. Of what then did the nobility consist in this early state of society, so little removed from a state of nature? A simple personal pre-eminence, a great fame acquired by superior courage. Distinctions exist not in a state of nature; but they do in the constitution of men. At first, valour and strength were the grounds of a man's merit, or rather the man himself, in the dark ages. Without these qualities, he was, as it were, degraded from manly condition. While those who possessed them in a great degree attracted the esteem and admiration of their equals, and governed some by means of love, and others by that of fear. The bravest were the nobles. Among the Greeks, the words which designated the god Mars, a male, a man, the best man, and the noble and virtue have sprung from the same root.* Etymology shows us, among the Latins,† and among the nations of the north‡ the same origin of nobility. Afterwards, the greatness of the father procured esteem for his children. It is thus, according to Tacitus, a young man whose father had acquired much glory, could obtain, after him, the rank of *prince*, that is to say, could place himself among the principal men of the colony. This is an heritage from fact, and not from right; birth could only be an advantage not a politi-

* ἄρης, ἄρρη, ἀνρ, ἀριστοι, ἀρετη.

† *Ops, optimus, optimates*.

‡ *Adel, adeling*, See Hennece. Antiq. German.

cal title; the nobleness of extraction, a kind of candidateship, and not a power.

When it is said that an hereditary nobility exists in a country, we figure to ourselves privileged families, ruling over those of the plebeian and the slaves. But how could this kind of nobility establish themselves in a nation where all the lands were in common,* all the dignities elective, all the citizens so jealous of their independence that they piqued themselves on not attending punctually at the meeting of the general assemblies, convened to pass laws to protect liberty? Such people know nothing of nobility as we understand it. They have illustrious and powerful families, they have noble personages, but no hereditary nobility. Things continued in this state among the primitive race, until privileges becoming attached to the titles of property in certain families, custom introduced hereditary advantages granted to the faithful followers of the king.

Mr. Meyer appears to me to make an unfounded criticism upon a passage of Montesquieu, and to give an unlikely explanation to the subject of the title of *liegemen* and of *noble*.† He supposes *subjects* to have been the common name of all the vassals of the great, and that the nobles were those whom he calls the *criniti*. But if he had more attentively considered the authorities which he cites in support of his opinion,‡ he would have seen how opposite they were; that in all barbarous kingdoms the *liger-men* or *antrusions* were free men, whom the king had elevated to rank for their fidelity, and the *criniti*, *crinosi*, the free men, the citizens, and the people.§

I perceive that this digression is already too long, and that I have not yet given the necessary development to this discussion, nor alleged proofs which it would be easy to accumulate. This reflection convinces me, besides, that it is impossible to give a complete account of this important work within the space to which I am confined. I shall again make some observations on other assertions, which appear to me not exempt from error, relative to the exclusion of the Romans from military service, to the election of counts from the nobility, to the etymology of the name *Rachimburgi*, and the transition of royal justice, to the assistant judges of the counties.

I am surprised that the author has not made mention of a particular right of the royal power in the administration of justice at this epoch: I speak of the *præceptio*, by which the king could remove any man, be he who he might, from his ordinary judges, and suspend or invalidate all sentences, and the laws themselves, at his will.

* Tacit. Germ.—Cæs. Bell. Gall. lib. 6.

† Pag. 99—107, 140, etc.

‡ Pag. 101—133.

§ See Ducang.—Decret. Childeb. Sen. apud Bouq. Hist. fr., tom. 4., etc. etc.

M. Meyer has declared, with a very laudable sincerity, that the extent of his researches has not permitted him to verify the whole; and that he has found himself constrained sometimes to rely on those which have been maintained by others. He has derived considerable assistance from the writings of the Germans; but, he has also met with contrary opinions. He evinces a judicious mind, which knows how to keep itself on its guard against systems. But, whatever may be the wisdom and perspicuity of an historian, it is indispensable to refer to sources, and to consult both the text and the original. We perceive that M. Meyer has read the codes of barbarous laws, and other documents of the legislation of the middle ages. But at a time when customs had so much importance, the municipal code is to be looked for in the habits of the people, and it is then above all, that, as M. Meyer has justly observed, laws must be expounded by history. Perhaps he has not sufficiently profited by the resources which could be furnished him in Gregory of Tours, Frédegaire, and all our old chroniclers.

If a rigorous justice has compelled me not to pass over what I have found reprehensible, justice also commands me to praise the extensive knowledge, the honourable sentiments, the profound and elevated views which recommend this book to all those who are interested in the history of the middle ages, and the history of civilization in general.

We propose to comment on many historical questions that have suggested themselves to us, in reviewing the other volumes of the same work.

J. NAUDET, *de l'Institut.*

ART. III.—MARSHAL GROUCHY.

IN the June number of this journal was inserted an abstract of the 'Observations' then recently published by this officer, upon the Relation of the campaign of 1815, by general Gourgaud, and an opinion was then expressed that the justification of the Field Marshal was complete and conclusive.

His son Col: Grouchy, it appears, has republished the 'Observations' in France, and obtained access to the book containing a registry of all the orders given by Marshal Soult, (duke of Dalmatia,) the chief of the staff, during that campaign, and all his official correspondence. This important document furnishes strong corroboration to Marshal Grouchy's assertions, and entirely confutes general Gourgaud, as to the proceedings and views of the Emperor on the 17th and 18th June.

There is no entry of any order to Marshal Grouchy on the 17th, but a letter of that date, addressed to the minister of war, contains the following post-script.

‘The army is formed on the great road from Namur, to Brussels, where the emperor is *this moment going*. The last report from gen. Pajol, is dated at Mazi, (on the road to Namur) and the left wing is in the direction of *Trois-bras*.’

Napoleon therefore did not anticipate at this time, the battle of Waterloo, but expected to proceed without opposition to Brussels. The following day, at ten o’clock in the morning, it appears by the registry, the following despatch was forwarded to marshall Grouchy.

‘In advance of the farm of Caillou the 18th June, ten o’clock in the morning.

‘*Monsieur le Marechal*.

‘The emperor has received your last report, dated at Gembloux; you speak to his majesty of but two Prussian columns which have passed Sauvenieres, and Sart-a-valain, but reports mention a third, very strong, which has passed through Gery and Gentenis, in the direction towards Wavres.

‘The emperor commands me to apprise you that at this moment his majesty is going to attack the English army which has taken a position at *Waterloo* near the forest of Soignes; therefore his majesty desires that you *direct your movements upon Wavres*, so as to bring yourself nearer to us, where you should arrive as soon as possible. You will cause the columns of the enemy upon your right to be followed by some light corps, in order to observe their motions and cut off their stragglers. Inform me immediately of your dispositions and the order of your march, and also what intelligence you have of the enemy, and do not neglect to strengthen your communications with us; the emperor desires to hear often from you.

‘Signed the chief of the staff, &c. Duc de Dalmatia.’

It is very remarkable, that although this despatch never reached the right wing, the marshall did *direct his movements upon Wavres*, and thus acted in precise conformity with the directions of the emperor, as pronounced by the chief of his staff. The following translated extracts from various French Journals will show that the opinions we have advanced coincide with those of writers whose situation gives them the best possible opportunity of forming a judgment upon this subject.

[From the Courier Ministeriel.]

‘*Observations upon the Campaign of 1815, by Count Grouchy.*’

‘Much has already been written upon the campaign of 1815, or rather upon the battle of Waterloo, which comprises the whole of it. Those great events which influence the fate of nations, almost always constitute, after the result, historical questions upon

which the parties interested reason blindly. The world will long continue to inquire why Bonaparte could not have gained the last battle, after having gained so many others; and some persons will verily believe that his former success was entirely a matter of chance, of accident, and that the *denouement* which has taken place, involving the extreme danger of Europe, was to happen sooner or later, by a kind of fatalism in political events. The honor of France is not concerned in this discussion. She was not conquered at Waterloo, since the battle was not fought with her good will; she mourns and weeps for the brave Frenchmen who perished in the duel between Bonaparte and Europe; it becomes her to mourn for them. As for Bonaparte, it is natural, that in the obscurity of exile, he should be anxious that his reputation in Europe be not injured by this defeat. In the day of his power, it was his policy to impute the disasters he experienced to his generals; and he has more than once, ungratefully cast an odious stain upon their courage and devotion, in order to screen his own errors. At this day when nothing remains to him but the recollection of his battles, when it is no longer in his power to gratify his revenge, he is so much the more interested to sustain his glory in past events, and to preserve that great military reputation, by which it was his misfortune to bound his ambition; but he cannot effect this object without casting censure and reproach upon unfortunate, expatriated men. Can a situation more painful be imagined, than that of these very men, assailed in their character as soldiers by him on whose account they are now suffering banishment, and compelled in defence of their honor, to prove that they have faithfully served a cause in which they have become martyrs? These reflections at once present themselves in perusing the answer of count Grouchy to the account published by general Gourgaud. This answer proves by fair reasoning and official documents, that the faults of the campaign, if there were faults, are to be placed to the account of Bonaparte; that general Grouchy neither disobeyed his orders, nor made the mistaken movements, nor in any way occasioned the loss of the battle. We shall not examine the detail of manœuvres which he has given upon this subject, nor discuss the errors which he attributes to Bonaparte. It would be somewhat ridiculous for a newspaper editor to sit in judgment upon the talents of a vanquished conqueror. It is for military men to read this new account, and inquire whether Bonaparte did actually commit a decisive fault in remaining idle upon the field of battle of Ligny, during the morning of the 17th, or whether he was only conquered by the greatness of his own genius, because he attributed to his adversaries plans too vast, and tactics too bold and daring. The measure of the talents of Napoleon, whether more or less extensive, the perfection of his *coup d'œil* for war, whether more or less admirable, is a question of no importance. He never took a false

step, nor committed an error in tactics, which was in itself less to be regretted.

‘The work of count Grouchy is distinguished by a tone of frankness and elevation, plain truth without severity, which is yet careful of the glory of the celebrated chief, whose reproaches he is obliged to repel, and whom he charges with errors. This work, first published in America, is preceded in the French edition, by a note from count Grouchy’s son. Equally distinguished by his noble character and filial piety, as by his military talents, Col. Grouchy, solely occupied, for three years, by the hope of restoring his father to the country which he has so long served with honor, appears to have yielded only to an imperious sense of duty in recalling the memory of an epoch so fatal to his family: he is honored by the intercession of an August Prince, who will render doubly worthy of historic record, the noble courage he displayed in the crisis of the 20th March, by associating with it, the recollection of a conciliating generosity. This is a sentiment which no one can understand without participating in, and also extending to others who have been driven into exile by a law, to which the royal bounty has already made so many exceptions. Among the Frenchmen, objects of this rigorous measure, some are recommended to our clemency, by their youth and experience of misfortunes, in a career thus early interrupted; others by the maturity of their talents, and their former literary pursuits, which it would seem ought to excuse them for faults committed in a revolutionary storm.

‘More than one exiled general has been restored to his country! We earnestly desire that it may be even so with general Grouchy. But does a poet, and a literary man, appear more dangerous, or less worthy of interest? An inviolable attachment to the throne, a distinguished zeal in its cause, is perfectly in accordance with the desire to see an end to all unnecessary rigor. It is no complaisance to a party to deprive them of all cause of complaint. It is precisely because the differences of opinion are clearly exposed, because the *constitutionels*, friendly to royalty, withstand every attack and reject all corrupt alliances, that they should wish every thing to be placed upon that legal ground, which constitutes their strength and security.’

Extract from ‘*La Renommée*,’ a Journal conducted by Messrs. Joui, and Benjamin Constant.

‘No event has ever taken place, productive of more important results than the disaster of Waterloo. The political consequences of this battle have been such to France and to all Europe, that it has become one of the most remarkable eras in history. After the ruin of this dreadful day, when the French army lost every thing *but its honor*, each one strives to be exempt from the responsibility. Napoleon himself, who at the same time lost both his sword and

his sceptre, abandoning his companions in arms, is desirous to attribute his misfortune to secondary causes. It is at least in this spirit that the work of general Gourgaud is written, and all the accounts published, have partaken more or less of it. They have endeavoured to cast the entire blame upon Napoleon's two lieutenants, and this, by arguments the more unsatisfactory both in matter and manner, as they are unsupported by any official documents, and deduced from plans of the campaign made after the events had occurred.

'The first thing which strikes us, is, that few of the writers have remarked the enormous disproportion between the French army and that of the allies; the one containing scarce 110,000 men, while Blucher and Wellington commanded 222,000 strong. Ought not such a numerical superiority to have great weight in settling the accounts of this campaign?

'Count Grouchy, after four years of exile, and silent resignation, has just published his observations upon the work of general Gourgaud, the only one which he admits has any authenticity. He at the same time refutes the assertions of the other writers. Attacked and criticised under disadvantageous circumstances, the severity with which he sometimes replies is excusable; more especially as he sustains himself by facts and official documents.

'We will attempt a brief analysis of this work. Count Grouchy attributes the loss of the battle of Waterloo, to the inaction of the French army on the 17th, the day following the battle of Fleurus. It was not till half past twelve that Napoleon gave orders to pursue the Prussian army, which had been in retreat since ten o'clock the preceding evening. The battle of Fleurus, won by the French army, was not decisive in its character, and on the morning following (the 17th,) the Prussians were reinforced by 30,000, fresh troops (the corps of general Bulow.) The verbal instructions given to count Grouchy by Napoleon himself, were *to follow the Prussians, to attack them, and not to lose sight of them*: when he parted from Napoleon, he supposed that the Prussian army was in the direction of Namur; he was soon apprised that it had retired towards Gembloux; he marched for this town, where his rear guard did not arrive until ten at night. It was not until the 18th, following, at ten in the morning, that the right of his corps, only 32,000 strong, and pursuing the Prussian army of 95,000, who had eighteen hours march advance, came up with their rear guard: this was successively attacked and repulsed, until it reached *Wavres*. On the evening of the 17th, during the night, and in the morning of the 18th, Count Grouchy had sent many officers to Napoleon with reports of his situation and movements, all of which reached the quarter-master general. On the 18th, about noon, the cannonade of *Waterloo* was heard by the right wing; count Grouchy was astonished not to receive new instructions; but he had positive orders to attack the Prussians, and supposed that he ought

to continue his operations, without being drawn aside by a cannonade four leagues to his left, which could be no other, from the direction in which it appeared, but the effect of a partial engagement at the entrance of the forest of *Soignes*. Beside, could he so soon forget what he had himself witnessed the preceding evening, the reproaches which Napoleon had cast upon marshal Ney, for having halted and sent troops to *Soignes*, upon hearing the noise of the cannonade of *Fleurus*, instead of marching upon *Quatre-Bras*, as his instructions directed; and his example as well as a sense of duty decided him, to execute strictly the orders he had received.

‘ It is certain that on the 18th, *about seven o’clock in the evening*, count Grouchy received a despatch from the commander in chief, dated from the field of battle *at half past one*. This despatch approved of all the movements of the right wing; it announced also, *that a battle had been gained on the line of Waterloo*, and it was only in a *postscript*, that it directed count Grouchy to manœuvre upon *Saint Lambert*, or to show himself at the head of Bulow’s column. Count Grouchy made all his dispositions in conformity with this important order; but it had arrived much too late for him to execute in a way to have any influence upon the battle of *Waterloo*, he being four leagues in a direct line from *Mont Saint-Jean*. The enemy was master of the direct communication by the left bank of the Pyle, the passage of which was defended with spirit. It was not until night that our troops effected it; and even supposing there had been no resistance, they could not have arrived at *Waterloo* until eleven at night, long before which hour the fate of the battle had been decided.

‘ Not content with proving that he had executed his orders literally, count Grouchy goes on to show, that general Gourgaud has been led into an error when he states that on the evening of the 17th, and in the morning of the 18th, orders were sent to him to march upon *Saint Lambert*. He conceives it impossible, that on the 17th, Napoleon, who was ignorant of the movements both of the Prussians, and of the English, could foresee that he should give them battle at *Waterloo*.

‘ A note of Col. Grouchy, who has charge of the publication of his father’s work, exposes the error of general Gourgaud, still more clearly, by evidence. The register of the orders of the commander in chief, from which he extracts the only orders given his father on the 17th, and in the battle of the 18th, is an unanswerable document. He could find there but one letter, and this is the very letter which was not received; it is dated from the field of battle at ten in the morning, and commands him *preremptorily* to march upon *Wavres*, and not upon *Saint Lambert*, as general Gourgaud and other writers have asserted.

‘ We are entirely of opinion with count Grouchy, when he declares that he cannot believe, that a general ought directly to move

towards a cannonade which he hears upon his flank, when he has special instructions to execute from the commander in chief. The passive and literal obedience of orders appears to us, to be the first duty of a soldier, and the most certain pledge of victory. Exceptions cited after a battle has been decided, prove nothing against the principal rule, especially when on the other hand a hundred instances could be cited in its support, to one in opposition.

‘All military men will read this pamphlet with deep interest. It supplies all those details which hitherto have been wanting, relative to the campaign of 1815:* it will serve as a preface to the memoirs of count Grouchy, which would throw no small light upon the events of his time, heretofore but little understood.

‘We unite in the wishes of his family, from whom he has been four years separated, and sincerely hope that he may soon be restored to the bosom of his kindred, and crown with repose a life, in which, the folly of ambition and the tumult of war never produced a single blot, and to finish which with glory, it cannot for a moment be doubted, no exposure to danger or suffering will be avoided.’

From ‘L’indépendant.’

‘Many contradictory accounts have detailed the events of the campaign of 1815, and have distributed censure or praises to the actors in that memorable drama, according to the different opinions of their authors. Public opinion was still unsettled, when there appeared in 1818, a relation announced as having been written in St. Helena, and published by general Gourgaud. It was impossible not to see that the source from which this author drew his information, retained some bitterness, and that all the efforts of the narrator were designed to throw the responsibility of a tremendous catastrophe upon others than the chief director of all the operations of that campaign. But many assertions contained in this tardy and seemingly official publication received new importance from divers preceding dissertations published by practical men, and with which they coincided.

‘Nevertheless, those who considered impartiality a duty, regretted to see reproaches cast upon two generals, so much distinguished in the French army, whose first exploits and whose wounds were

* It has been suggested to us, that this pamphlet contains some inaccuracies, which it would be proper to mention. For instance count Grouchy gives the credit to general Vandamme, for the handsome defence of Namur, which held out so long against the enemy, and secured the retreat of the French army. This handsome feat belongs entirely to general Teste, who was it is true under the orders of general Vandamme, but who remained with his division alone at Namur, not exceeding 2000 strong without cannon, and which after having caused the third Prussian corps a loss of 3000 men, did not retire until six at night, when the post was evacuated, after the enemy had lost all hopes of impeding the retreat of our men.

united with our first success, whose blood, shed on numberless fields of battle, secured their devotedness, and whose talents were attested by great military exploits, by the esteem of the brave, and by the confidence of the chief of the army. Circumstances rendered this regret still more painful, for the blow was aimed at men not in a situation to defend themselves.

‘The one sinking under the weight of his own glory, a sacrifice offered up by conquerors, little accustomed to victory, and forgetful of that elevated respect with which it is so delightful to render honour to misfortune, had seen the remnant of his life submitted to the chances of a law suit, and unaccustomed forms attend his death. His heroic shade could no longer make a reply; silent and indignant it reposes under the laurels gathered at Altenkirchen, Salsback, Dierdorff, Manheim, Helvetia, the Nidda, Mein, Moerkirch, Hohenlinden, Elchingen, Ulm, the Tyrol, Jena, Eylau, Friedland, in the Peninsula, at Smolensko, at Moscow, the Berezi-na, Lutzen, and in the campaign, in France, of 1814.

‘If so many glorious recollections could not gain forgiveness for his conduct on the 16th June, at least no Frenchman should have had the cruelty to judge this officer with culpable precipitancy, and to refuse to his memory every latitude necessary for his defence. History, severe but impartial, proceeds less hastily than passion, and hazards not her judgments, as policy at once timid and venturous, hazards her proscriptions and state executions.

‘The other general thrown by evil times at a distance from a country to which he has constantly done honour by his courage and virtues; covered with numerous wounds, which his generous heart had hoped to use in favour of the proscribed, dragged also before the tribunals, and defended like another Manlius by filial piety, could not until very lately, learn in the other hemisphere, the strictures uttered against his operations of the 17th and 18th June 1815. He hastens to reply to them, and whatever may be our opinion as to the manner in which the right wing fulfilled its orders, after the victory of Ligny-Fleurus, to pursue the Prussians and not to lose sight of them, and to preserve a communication with the centre of the army, we cannot refuse to read with the greatest interest, the new details which the count de Grouchy furnishes on this subject. A bosom furrowed with so many wounds, received during five and twenty years of fighting, gives to this officer the right to justify himself, and imposes on the friends of their country the duty of hearing him,’ &c. &c.

From the ‘*Censeur Europeen.*’

‘General Gourgaud’s work has produced a great sensation, because the place in which it was written gave it an appearance of authenticity, that no one thought of doubting. We see nevertheless with pain, that the author has attributed the disasters of the 18th of June to two generals, who seemed protected in public

opinion as much by their misfortunes as by their services. It argues ignorance of the French character, to endeavour to disgrace marshal Ney, and general Grouchy, when one was dead, and the other exiled. A relation of marshal Ney, thought it incumbent to answer the attack directed against this unfortunate commander; it was useless, public opinion has sufficiently avenged him. Every one knew that at Waterloo, as well as elsewhere, he displayed all the resources of his undoubted courage, and this conviction, has not rendered the tears less bitter, that were shed on the tomb of this noble victim. General Grouchy has received the same justice from his countrymen. No one thought him responsible for the fatality that attended our arms. They saw with sorrow his exile from a country he had honoured, and the voices which demand his return, have more than once, in another hemisphere, afforded a solace to his heart.

‘Nevertheless his feelings have been wounded by the thought, that his fellow citizens, on the faith of some slight assertions, could attribute to him the greatest disaster that ever happened to France. He has endeavoured to controvert the facts, that have imputed it to him; and his son, a worthy defender, has published the observations. This his justification so interesting in itself, becomes still more so, since it is presented to the public under the double recommendation, of exile, and filial piety.

‘The observations of general Grouchy have been read with avidity, not that we looked for his justification, for no one accused him, but there was a melancholy pleasure in reviewing this terrible drama, and in following the divers chances with more interest and anxiety than if the result was not already known. That Napoleon committed a great fault in dividing his army, and in sending to a distance a corps so considerable as that of general Grouchy, cannot be disputed; and we will easily concede that this first fault was the cause of others. We must give credit to general Grouchy, who in guarding his reputation, and in the necessity of answering unjust attacks, has not been carried beyond the bounds of moderation, in regard to a misfortune, still greater than his own.

‘General Grouchy’s work contains much precious matter for history, and it may even at the present day afford ample subject for reflection to military men. What is most important to a great number of readers, is that in the irremediable catastrophe which forms its subject, the honour of the French army remained unsullied, and, Heaven be praised! this consoling fact appears in every page! As to general Grouchy, his claims are known, his life speaks for him, the interest that his misfortune excites, the regrets that accompany him in his exile, are the most honourable testimony that a citizen can receive.

‘The day is not afar off, when justice will triumph, when general Grouchy will be restored to the embraces of his family, and to the sight of his countrymen,’ &c.

ART. IV.—*The History of the Lives of Abeillard and Heloisa.*
By the Rev: Joseph Berington, &c.

[Continued.]

THE most curious part of the volume is that which contains the correspondence between Abeillard and Heloisa, and here the superior aptness of the female mind for epistolary excellence is very apparent. While his letters are cold, stiff, and uninteresting, hers abound in touches of nature that show distinctly the true state of her feelings. In perusing these with Pope's epistle before us, we seem to behold the *disjecta membra poetæ*, to look behind the curtain, and see the poet's notions in all the rudeness of their first conceptions before they were clothed with the magic tissue of his fancy.

A letter from Abeillard to a friend, describing his persecutions and dangers at St. Gildas had been shown to Heloisa at Paraclet: her sympathy was excited, and the idea of her husband's sufferings revived the ardour of her affection, which neither absence, monastic austerities nor the selfishness of Abeillard had been able to eradicate. She immediately wrote the letter which Pope has metamorphosed into a beautiful and impassioned rhapsody.

'A letter of consolation you had written to a friend, my dearest Abeillard, was lately, as by chance, put into my hands. The superscription, in a moment, told me from whom it came; and the sentiments I felt for the writer, compelled me to read it more eagerly. I had lost the reality: I hoped therefore from his words, a faint image of himself, to draw some comfort. But alas! for I well remember it, almost every line was marked with gall and wormwood. It related the lamentable story of our conversion, and the long list of your own unabating sufferings.'*

She then adverts to some of the particulars of his misfortunes.

'Who, think you, could read, or hear these things, and not be moved to tears? What then must be my situation? The singular precision, with which each event is related, could but more strongly renew my sorrows. I was doubly agitated, because I perceived the tide of danger was still rising against you. Are we then to despair of your life? And must our breasts, trembling at every sound, be hourly alarmed by the rumours of that terrible event?'†

'For Christ's sake, my Abeillard, and he, I trust, as yet protects you, do inform us, and that repeatedly, of each circumstance of your present dangers. I and my sisters are the sole remains of

* Soon as thy letters trembling I unclose,
That well known name awakens all my woes. *Pope. Ep. of Abeillard. line 29.*

† I tremble too where e'er my own I find,
Some dire misfortune follows close behind, &c.

ib. 33.

all your friends. Let us, at least, partake of your joys and sorrows. The condolence of others is used to bring some relief to the sufferer: and a load laid on many shoulders is more easily supported.'

* 'How pleasing are the letters of absent friends, Seneca, I remember, teaches us by his own example. "I thank you, says he to his friend Lucilius, for your frequent letters. By this you do all you can to be in my company. The moment I open your letters, I see Lucilius before me." And, indeed, if the portraits of our friends can give us pleasure, and ease the pain of absence, by the weak impressions they make; what may not be said of letters, which speak the genuine sentiments of the dear absent friend? God be thanked! no invidious passion can forbid, and no obstacle can hinder this manner of your being present with us. On your side let no indifference, I pray, be a retardment to it.'†

She proceeds to remind him that he is the founder of the Paraclet, and ought to superintend its concerns.

'Our new establishment, therefore, is strictly yours. But, can the young plant prosper, if it be not often watered with peculiar care? We are women, Abeillard, by nature weak and delicate. Thus, had our society been long formed, it would still be exposed to much danger. But now, if you give us not all your care and all your diligence, how shall we brave the storm? The apostle says, "I have planted, Apollo has watered, but God has given the increase." He is writing to the Corinthians, whom he had lately converted to the christian faith: his own disciple, Apollo, had then given them further instructions; and divine grace had completed the work. But you cultivate a vineyard, which you have not planted; and your sacred admonitions are lost on an ungrateful soil. I speak of the monks of St. Gildas, of which you are abbot. Rather recollect then what you owe to us. You preach to them, but you preach in vain. Your words are pearls which you throw to swine. The treasures, which are lost on them, should be kept for us, who are docile, who are obedient. And you, who are so prodigal to your enemies, do reflect on what you owe to your own children. But I will say nothing of others: think only how much you are indebted to me. Whatever obligations bind you to the devout part of my sex, are all centred to your Heloisa.'‡

A few reproaches of this neglect of her then follow, after which she continues.

* Yet write, oh! write, me all that I may join,
Griefs to thy griefs, and echo sighs to thine, &c. *ib.* 41.

† Heaven first taught letters for some wretch's aid, &c. *ib.* 41.

‡ Ah think at least thy flock deserves thy care,
Plants of thy hand, and children of thy prayer, &c. *line* 130

‘ My Abeillard, you well know how much I lost in losing you: and that infamous act of treachery, which, by a cruelty before unheard of, deprived me of you, even tore me from myself. The loss was great indeed, but the manner of it was doubly excruciating. When the cause of grief is most pungent, then should consolation apply her strongest medicines. But it is you only can administer relief: by you I was wounded, and by you must be healed. It is in your power alone to give me pain, to give me joy, and to give me comfort. And it is you only that are obliged to do it.— I have obeyed the last tittle of all your commands; and so far was I unable to oppose them, that, to comply with your wishes, I could bear to sacrifice myself. One thing remains, which is still greater, and will hardly be credited: my love for you had risen to such a degree of frenzy, that to please you, it even deprived itself of what alone in the universe it valued, and that forever. No sooner did I receive your commands, than I quitted at once the habit of the world, and with it all the reluctance of my nature. I meant that you should be the sole possessor of whatever I had once a right to call my own.’

‘ Heaven knows! in all my love it was you, and you only I sought for. I looked for no dowry, no alliances of marriage. I was even insensible to my own pleasures; nor had I a will to gratify. All was absorbed in you. I call Abeillard to witness.—In the name of *wife** there may be something more holy, something more imposing: but the name of *mistress* was ever to me a more charming sound—The more I humbled myself before you, the greater right, I thought, I should have to your favour; and thus also I hoped the less to injure the splendid reputation you had acquired:

‘ This circumstance, on your own account, you did not quite forget to mention in the letter to your friend. You related also some of the arguments I then urged, to deter you from that fatal marriage; but you suppressed the greater part, by which I was induced to prefer love to matrimony, and liberty to chains. I call heaven to witness! should Augustus, master of the world, offer me his hand in marriage, and secure to me the uninterrupted command of the universe, I should deem it at once more eligible and more honourable to be called the mistress of Abeillard, than the wife of Cæsar.† The source of merit is not in riches or in power: these are the gifts of fortune; but virtue only gives worth and excellence.

‘ The woman, who prefers a rich to a poor man, shows she has a venal soul. In a husband, it is his wealth and not himself, which she admires; and to her, who marries with this view, some reward may be due, but no gratitude. It is clear that I have not miscon-

* How oft when press'd to marriage have I said,
Curse on all loves, but those who love has made
Love free as air, &c.

line 75.

† Should at my feet the world's great master fall, &c.

line. 85.

strued her intentions: propose but a richer match, and if not too late, she will embrace it with ardour. The truth of my opinion the learned Aspasia has confirmed in a conversion with Xenophon and his wife, as related by Eschines the disciple of Socrates. When to effect a reconciliation betwixt them, she had proposed this reasoning, Aspasia thus concludes: "When you have got so far, as mutually to be convinced that there lives not a better man, and a more fortunate woman, all your thoughts will be directed to produce the greatest good: Xenophon will be happy in the reflection that he is married to the best of women, and she, on her side, that her husband is the best of men."

'These sentiments are beautiful: they seem the production rather of wisdom herself, than of philosophy. But in the married state, should this favourable opinion be even grounded on error, how charming is it to be thus deceived! It produces love, and on this rests the surest pledge of mutual fidelity; while purity of mind co-operates far more efficaciously than her sister virtue.

'But that happiness which in others is, sometimes, the effect of fancy, in me was the child of evidence. They might think their husbands perfect, and were happy in the idea; but I knew that you were such, and the universe knew the same. Thus the more my affection was secured from all possible error, the more steady became its flame. Where was found the king or the philosopher that had emulated your reputation? Was there a village, a city, a kingdom, that did not ardently wish even to see you? When you appeared in public, who did not run to behold you? And when you withdrew, every neck was stretched, every eye sprang forward to pursue you. The married and the unmarried women, when Abeillard was away, longed for his company; and when he was present, every bosom was on fire. No lady of distinction, no princess, that did not envy Heloisa the possession of her Abeillard.

'You possessed, indeed, two qualifications, a tone of voice, and a grace in singing, which gave you the control over every female heart. These powers were peculiarly yours; for I do not know that they ever fell to the share of any other philosopher. To soften by playful amusement the stern labours of philosophy, you composed several sonnets on love, and on similar subjects. These you were often heard to sing, when the harmony of your voice gave new charms to the expression. In all circles nothing was talked of but Abeillard: even the most ignorant, who could not judge of composition, were enchanted by the melody of your voice. Female hearts were unable to resist the impression. Thus was my name soon carried to distant nations, for the loves of Heloisa and Abeillard were the constant theme of all your songs. What wonder, if I became the subject of general envy!

Again she reproaches him gently for his neglect.

‘Having, as I said, complied with all your injunctions, I thought, indeed, I had great pretensions to your esteem. Even at this moment I am a victim to your will. It was not religion that called me to the austerities of the cloister: I was then in the bloom of youth: but you ordered it, and I obeyed. For this sacrifice, if I have no merit in your eyes, vain indeed is all my labour! From God I can look for no reward, for whose sake, it is plain, I have as yet done nothing. When you had resolved to quit the world, I followed you, rather I ran before you. It seems you had the image of the patriarch’s wife before your eyes: you feared I might look back, and therefore before you could surrender your own liberty, I was to be devoted. In that one instance, I confess your mistrust of me tore my heart. Abeillard, I blushed for you. For my part, Heaven knows! had I seen you hastening to perdition, at a single nod, I should not have hesitated to have preceded, or to have followed you. My soul was no longer in my own possession. It was in yours. Even now, if it is not with you, it is now here. It cannot exist without you. But do receive it kindly. There it will be happy, if it find you indulgent; if you only return kindness for kindness, trifles for things of moment, and a few words for all the deeds of my life. Were you less sure of my love, you would be more solicitous. But because my conduct has rendered you secure, you neglect me. Once more recollect what I have done for you, and how much you are indebted to me.

‘By that God then, to whom your life is consecrated, I conjure you, give me so much of yourself, as is at your disposal, that is, send me some lines of consolation.* Do it with this design at least, that, my mind being more at ease, I may serve God with more alacrity. When formerly the love of pleasure was your pursuit, how often did I hear from you? In your songs the name of Heloisa was made familiar to every tongue: it was heard in every street: the walls of every house repeated it. With how much greater propriety might you now call me to God, than you did then to pleasure. Weigh your obligations: think on my petition.—I have written you a long letter, but the conclusion shall be short.—My only friend, Farewell.’

The reply of Abeillard is, in the words of Mr. Berington, ‘dry uninteresting and prolix.’ He exhorts his wife to pray for him, and sends a form of prayer to be used for the purpose. He also mentions his desire, in case his enemies should succeed in taking his life, to be buried at the Paraclet.

The commencement of her second letter is quite characteristic of an abbess and not in the least so of the passionate Heloisa: she thus cavils at the style of her husband’s communication.

* Give all thou canst, and let me dream the rest.

line. 124.

‘I am surprised, my dearest Abeillard, that, contrary to the usual style of epistolary correspondence, and even contrary to the obvious order of things, you would presume, in the very front of your salutation, to put my name before your own. It was preferring a woman to a man, a wife to her husband, a nun to a monk or priest, and a deaconness to an abbot.—Decency and good order require that, when we write to our superiors or our equals, the names of those to whom we write, should have the first place. But in writing to inferiors, they are first mentioned who are first in dignity.’

She then gives him a reprimand for speaking of his own death, a subject too dreadful for his daughters, the good nuns of the Paraclet, to be thought of.

‘Again let me intreat you to be more considerate for the sake of us all: at least, on my account, do refrain from all expressions which, like the shafts of death, penetrate my soul. The mind, worn down by grief, is a stranger to repose: plunged in troubles it is little able to think on God. To him you have devoted our lives: and will you impede his service? It were to be wished that every necessary event, which brings sorrow with it, might take place when least expected: for what cannot be avoided by human foresight, when permitted to torment us, only raises unavailing fears. Full of this thought the poet Lucan thus petitions heaven:

Sic subitum quodcunque paras; sic cæca futuri
Mens hominum fati: liceat sperare timenti!

‘But if I lose you, what have I to hope for! you are my only comfort; deprived of that, shall I still drag on my miserable pilgrimage? But even in you, what comfort have I, save only the thought that you are still living? All other joys are forbidden to me. I may not be allowed to see you, that my soul might sometimes, at least, return into its own bosom.

She complains pathetically of her hard fate.

‘In prosperity and in adversity my life has known no measure. My happiness was unbounded; so is my affliction. Hanging over my melancholy state, I shed the more tears, when I view the magnitude of my losses; but my tears redouble, when recollection tells me, how dear those pleasures were which I have lost. To the greatest joys have succeeded the greatest sorrows.

‘And that my condition, it seems, might be absolutely desperate, even the common rules of equity have been perverted in our regard. For while we pursued illicit pleasures, divine justice was indulgent to us. No sooner was this reformed, and the holy bond of marriage united us, than the hand of God became heavy on us.

‘Having lowered yourself to raise me, and thus given dignity to me and all my family, what more could be required? All guilt was cancelled before God and man.—Why was I born to be the occasion of so black a perfidy! But such has ever been the baneful

influence of women on the greatest men. Hence the caution of the wise man against us. (*Prov.* vii. 24.)

‘ Eve, our first mother, drove her husband from Paradise. Heaven gave her to be his helpmate, but soon she became his destruction.—Delila was alone strong enough to vanquish that brave Nazarean, whose birth an angel had foretold. She delivered him to his enemies. When deprived of sight he was no longer able to support the load of misery, involved in one common ruin he expired with his enemies.—Solomon, the wisest of men, was so infatuated by a woman, the daughter of the king of Egypt, as even, in the decline of life, to become an idolater. In preference to his father, who was a just man, he had been chosen to build a temple to the Lord: that Lord he had publicly announced by word and in writing, and he had taught his worship; but that worship he deserted.—Job, that man of piety, had to endure the severest of all his conflicts from his wife. She instigated him to curse God. The arch-temper well knew what experience had often taught him, that the most compendious way to destroy a husband, was to employ the artifice of his wife.

‘ His usual malice he tried also upon us. He had failed in his attempt while our union was unlawful; therefore he had recourse to matrimony. He was not permitted, from our evil conduct, to work our ruin; but he drew it from a source which was holy.’

It is impossible not to be interested by the following eloquent confession.

‘ I will disclose to you all the secret weaknesses of my unhappy heart. Tell me then: can I hope to appease the divine anger; I, who, at every moment, am charging heaven with cruelty? My murmurs may draw on me greater vengeance: the sorrow, at least, of such a penitent will not avert it. But why do I talk of penitence? While the mind retains all its former attachments to sin; what avails the external language of grief? It is, indeed, easy to confess one’s faults; it is easy to put on the imposing garb of penitence: but, Oh God! how hard it is to tear the mind from those affections, which were once so dear! For this reason, when the holy Job had said; “ I will loosen my tongue to speak against myself,” that is, I will accuse myself of my faults, I will confess my sins; he immediately adds: “ I will speak in the bitterness of my soul.” These words the blessed Gregory has expounded: “ There are many, says he, who readily acknowledge their faults; but they know not what it is to grieve: what should be a subject of tears, they relate with a face of joy.” He therefore who, in real detestation, declares his sins, must do it in the bitterness of his heart: his compunction must at once punish what his tongue is made to utter.

‘ How rare this penitential sorrow is, St. Ambrose has also told us. “ I have found more, says he, who have preserved their innocence, than who have recovered it by penitence.”—So fascinating were the pleasures we once indulged; the thought of them cannot give

me pain, nor can I efface their impression. Wherever I turn my eyes, in all their charms, there are they present to me. Even in my dreams the dear phantoms hover round me.

‘During the celebration of the august mysteries, when the soul, on the wings of prayer, should rise more pure to heaven, the same importunate ideas haunt my wretched soul: they seize every avenue to my heart.* When I should grieve for what is past; I only sigh that the same pleasures return no more.† My mind has been too faithful to its impressions: it holds up to the imagination every circumstance of pleasure, and all the scenes of past joys play wantonly before me.

‘I know, the strong workings of my mind, sometimes even betray themselves on my countenance. I am heard to utter words, which escape unthinkingly from me.—How wretched is my condition! To me surely may be applied those plaintive expressions of the apostle; “miserable mortal that I am, who will free me from this body of death?” Could I but add with truth; “the grace of God through Jesus Christ our Lord!”

‘This grace, my dearest Abeillard, you are possessed of: it has been peculiarly indulgent to you. Even the very circumstance, which we consider as an instance of great severity, does but announce the paternal goodness of God: like a skilful physician who, to cure his patient, does not spare the knife.—I have to combat the fervour of youth, and that burning flame, which the indulgence of pleasure, has raised within me. My arms are but that poor defence, which weak female nature can supply.

‘They, who cannot look into my soul, think me virtuous; they think me chaste, because my external actions are such; when surely this amiable virtue only dwells within the mind. The world may praise me; but before God I am worthless.‡ He is the searcher of hearts, and his eye penetrates into the inmost thoughts. I am deemed virtuous in an age, when religion too generally wears the cloak of hypocrisy; when he is most loudly praised, whose actions do not shock the public eye. Indeed, the man, perhaps, may deserve some commendation, even before God, who, whatever be his motive, abstains from those practices, which are a scandal to the church, which expose the name of God to the blaspheming tongues of the wicked, and by which worldlings are induced to ridicule the sacred institutes of religion. This is, at least, a small effect of divine grace, from which proceeds not only the power to do good, but also that of abstaining from doing evil. Yet, after all, what avails the latter without the former? It is written, “decline from

* Far other dreams my erring soul employ, &c. *line.* 223.

† I ought to grieve but cannot when I ought,
I mourn the lover, not lament the fault, &c. *ib.* 184.

‡ Ah wretch, believed the spouse of God, in vain
Confessed within the slave of love, of love and man, &c. *ib.* 177.

evil, and do good." And even both can have no pretension to a reward, unless they be done from the motive of pleasing God.

'Through the whole course of my life, heaven knows what have been my dispositions! It was you, and not God, whom I feared most to offend; you, and not God, I was most anxious to please. My mind is still unaltered. It was not love of him, but solely your command, that drew me to the cloister. How miserable then my condition, if, undergoing so much, I have no prospect of a reward hereafter! By external show, you, like others, have been deceived; you ascribed to the impressions of religion what sprang from another source. Thus you recommend yourself to my prayers, in hopes of finding that succour which I look for from you.'

If these letters be genuine, and we see no cause to doubt it, they show Heloisa to have been a woman of very extraordinary mind as well as ungovernable passions, who loved 'not wisely, but too well,' who, in the midst of an unenlightened age attained to a degree of mental improvement, that would even now be respectable, and surrounded by a selfish and vicious society, devoted herself a willing victim to that noble and disinterested passion which, under happier circumstances, would have made her a model of female virtue. With all her faults, she has been more sinned against than sinning, and her name has been most unfairly sacrificed by Pope, for the sake of enhancing the poetical glory of his own.

ART. V.—*Thoughts on the weather, by Professor Bode.*

[From the New Monthly Magazine.]

THOUGH the inhabitants of our island are, I believe, pretty generally said by foreigners to be more frequent and anxious inquirers after the state of the weather than any other people in Europe, and this again has been adduced as sufficient proof of the peculiar inconstancy of our climate, I cannot but think that we are neither more anxious about the weather, nor have more reason to be so, than most of the nations of the north of Europe. It is, perhaps, not an uninteresting remark, that the southern nations of Europe content themselves with the same word to express both time and weather; whereas the northern have a distinct word for the weather, which may be considered as a proof of the importance they attach to it.* Not to dwell too long on a point for-

| | <i>Time.</i> | <i>Weather.</i> |
|------------|--------------|-----------------|
| * French | Temps | Temps. |
| Spanish | Tiempo | Tiempo. |
| Portuguese | Tempo | Tempo. |
| Italian | Tempo | Tempo. |
| German | Zeit | Wetter. |
| Dutch | Tyd | Weder. |
| Danish | Tiid | Vejr. |

eign to my present purpose, I proceed to give you an account of Mr. Bode's instructive and entertaining pamphlet, just published at Berlin, under the title of *Thoughts on the Weather*. On the title is the very appropriate motto—'While the earth remaineth, seed time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.' Gen. viii, 22.

The author says, 'People in general have very erroneous ideas respecting the course of the weather. They commonly fancy that it originates at a very great distance from our earth, by the powerful influence of the principal celestial bodies, and that its effects and consequences extend to large tracts of country, nay, even to whole continents, and that they produce general changes in the great economy of Nature.' The author thinks that this is the reason people expect or desire prophecies respecting the weather from astronomers, whose researches, according to appearances, (fallacious indeed,) are directed to the same regions; but that it is the business of the chymical meteorologist only to examine into the physical causes of the inconstant, and often rapidly changing course of the weather. But he gives the astronomer some hints towards a more solid judgment on this natural phenomenon, from a higher and more suitable point of view. 'We go too far to look for the physical acting powers, which determine the course of the weather; but they lie extremely close to us, and we are continually surrounded with the chymical processes of their elements. The highest clouds of vapour and rain, borne by the air, do not pass above half a (German, two and a half English) mile over our heads, for the summits of the loftiest mountains, which, however, are not seven-eighths of a mile in perpendicular height, rise far above all such clouds. The universal air magazine of nature, or what we call the atmosphere, is formed within these cloudy regions, and receives, in continual exhalations, all the animal, vegetable, and mineral ingredients, detached from the surface of the terraqueous globe, developed and dissolved into the most subtile particles. Thus various kinds of gases are generated, which, by means of chymical mixtures and precipitations, change them into rain, snow, hail, dew, mist, &c. and impelled by the winds, return them to earth as a fertilizing moisture. But this whole atmosphere, in comparison with the entire mass of the earth, amounts to little more than the thickness of a piece of paper pasted on a globe one foot in diameter, or than the moisture which appears upon it, when it is removed in winter from a cold room to a warm one. All the phenomena of the air and weather are generated in this exundation of the earth, and therefore, if small portions of the earth suffer by them, yet the general economy of

| | | |
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| Swedish | Tid | Væder. |
| Icelandic | Tid | Vidr. |
| English | Time | Weather. |

nature cannot be thereby disturbed or interrupted. It is, therefore, an error if a change in the position of the earth's axis, &c. has been thought possible."

The author proceeds to show that the influence of the sun affects only the course and vicissitudes of the weather in general, but that the calculated influence of the sun's beams is extremely unequal, owing to the temporary and local nature of the soil of a country, and its situation, of the air, the wind, and the actual stock of the above mentioned chymically compounded materials. But the moon, it will be said, performs its part in our weather; by no means so regularly and sensibly as it has long been supposed to do. The sum of all the hours, during which in the whole year the moon shines by night, or in the absence of the sun, amounts by a rough calculation to only one half of all the nights in the year, that is 2190 hours, or 91 one-fourth days; and from this must be deducted the time, in which for two or three days before and after new moon, it appears only in the shape of a crescent; its light besides is at least 90,000 times fainter than that of the sun, and we have therefore the less reason to expect its rays to have any influence on sublunary bodies.*

Many years' meteorological observations have clearly shown, that there is no certain and constant coincidence of the changes in the weather, with F. Moore's periodical (monthly returning) distances, positions, and changer of light. As far as any influence does take place, yet the local and temporary state of the atmosphere and its various composition, will never allow it to be determined either before hand or according to the effects and consequences. The author then takes a view of the planets and comets, and declares them innocent of all the bad weather on the earth, or at least that our intellectual sight is too dim to discern their influence, and what is its nature. Bode places the only real cause of all possible changes of the weather, in the solutions and evaporations caused by the sun and a chymical elementary warmth, over the surface of the terraqueous globe, which may here and there disturb the equilibrium of the air, and thus cause in particular the origin of the winds. During this eternally active chymical operation of the grand economy of nature, the surface of the earth itself is subject to natural changes. It besides suffers great changes from the active hand of man, from the often precipitate destruction of great forests, from the building of large cities, by which new animal mephitic and mineralogical exhalations take place instead of vegetable ones. With such incessant variations of the gases, it is therefore almost impossible to attain to any precise rules in meteorology, or to certain prognostics of the wea-

* Though in some countries it is considered as unwholesome to walk by moonlight with the head uncovered; yet, I believe, its alleged influence on the atmosphere has not been ascribed to the warmth or light of its rays, but to its attraction.

ther. The higher or lower situation of a country, bare or wooded mountains, will likewise contribute to cause frequently very different weather in places but a few leagues distant from each other. Hence Mr. Bode thinks that there can be properly no such thing as a science of meteorology as regards the weather, and that the pains taken by some meteorologists to invent a theory, appears wholly fruitless; that the utmost that can be attained by frequent and continued observation, will be probable conjectures respecting the nature of the future changes of the weather; with the limitation, however, that they would be applicable only to districts of no great extent, and but for a short period of time. It is farther to be observed, that we cannot give the ingredients of the atmosphere such a direction as we wish, and must submit to their effects. The author further observes, than on account of the changes that have taken place in the physical climate, and course of the weather for some years past; (thus in Berlin the number of cloudy days and nights have increased for twenty years past, as the astronomical journals prove;) the days hitherto marked in the Almanacks, as relative to the weather, such as St. Swithin's for instance, cannot, at any rate, now answer. The accidents of the weather seem, however, to make a kind of progress, in irregular periods, over the surface of the earth. Hence then, as experience shows, the physical climate and the fertility of many countries become in the course of years more or less favourable; which however, has no connection with the astronomical climate; for the parallelism of the earth's axis always remains the same. In general, no advantage could be expected from a certain fore-knowledge of the accidents of the weather. It could never satisfy the wishes of all, (not even of one village,) but might often impede or embarrass the active, or make the weak despond; whereas, here, as in other things, a happy ignorance is often an excitement to our courage.

'In physical meteorology, therefore, we shall probably be obliged to content ourselves with uncertainty, and continual exceptions from rules often arbitrarily laid down, and with the consoling consciousness that this phenomenon of Nature is also under the direction of an all-wise Providence, content ourselves with the best application, of that which many years experience has hitherto taught, and which attentive naturalists and agriculturists have long since known, (in relation to their own districts) or have collected sufficient experience to conjecture as probable.'

[From the British Critic.]

ART. VI.—*A Classical and Topographical Tour through Greece, during the years 1801, 1805, and 1806.* By Edward Dodwell Esq. 2 vols. 4to. 1819.

MR. Dodwell sailed from Venice in April, 1801, in a merchant ship trading to the Ionian islands. The first place of any con-

sequence which he touched at was Corfu, at that time under the joint protection of the Russians and Turks. He had scarcely landed two hours on this island, when a firing was heard in the streets; it was in consequence of an affray between the Turks and the Greeks, which cost the lives of about seventeen of the former, and five or six of the latter. The Russians immediately landed five hundred men, to prevent more bloody consequences, and by these precautions, and the activity of Mr. Foresti, the British consul general, peace was at last restored. This specimen of national habits, with an account of the murder of a physician, his wife, child, servant, and two Turks, by their boatmen in their passage from Ithaca to Corfu, were Mr. Dodwell's first pleasing introductions to Greece. The canal of Santa Maura is the haunt also of pirates, who proceed much on the same principles as the present Italian banditti; a stipulated sum is demanded for the ransom of their prisoners, and if this is deposited at the fixed time, the utmost fidelity is observed in their liberation; if not, they return the *disjecta membra* of the unfortunate captive piecemeal to his friends. A French merchant in this way, not long ago, lost his nose, both ears, and all his grinders; the front teeth were preparing to follow, when the villains who practised these cruelties *in terrorem*, were taken and impaled.

The profession of robbing, however, is by no means dishonourable in Greece, as the following adventure, which occurred to Mr. Dodwell during his stay in Ithaca, will sufficiently evince.

'We were not a little surprised, one day, when the servant of the house came in to announce the captain of the thieves and his men, who were desirous of making our acquaintance; the door opened, and about a dozen Albanians, of the wildest and fiercest aspect, marched in, dressed in velvet and gold, and armed as if they were going to the field of battle. They saluted us with a gentle inclination of the head, with the right hand on the breast, and the usual compliments of *ὁ Δούλος σας* and *πολυκρονισ*; they then took their seats, and without further ceremony began to smoke their pipes. After a few minutes' silence, and mutual gazing, the captain of the thieves opened the discourse, and told us he came first to pay his respects to the Milordoi, and then to offer his services, and that of several hundred *παλμαρι*, or brave fellows, he had under his command, who would follow us any where we might choose to lead them; being at that moment idle and unemployed, having lately plundered the Turks on the opposite coast, and having brought away every thing that was of any value. We expressed all due acknowledgments for the kind offers of the captain, which we however begged to decline.

"These thieves are Albanian Christians, who long exercised their predatory talents in the territory of the Pasha of Joannina; but owing to the vigilance of his police, have been obliged to take

refuge in the neighbouring islands, where they have found an asylum under the protection of the Septinsular republic. They profess only to pillage Mohamedans, against whom they wage an eternal and religious warfare, in imitation of more powerful crusaders; they even condescend to rob on the seas, and Ithaca was the deposit of their plunder. Captain Jano, their leader, is an Acarnanian, and has a brother, also captain of another band, and as great a thief as himself.' Vol. I. P. 72.

The first tour which Mr. Dodwell made, led him from Ithaca to Patra, by Phocis and Bœotia, to Athens, and thence by the Troad to Constantinople. In 1805, he projected a second expedition from Messina, and as he then examined the same country more in detail, his accounts are principally given from this latter journey. He was accompanied by Signor Pomardi, an artist of considerable merit. We can scarcely find space to follow him, step by step, on his very extensive route, and we must content ourselves by stopping with him at those spots which present the most interest to the general reader.

At Patra he was compelled to surrender his plan of proceeding by way of Corinth to Athens, from the appearance of the plague in the Morea. If the account which Mr. Strani (our consul) gave of the conduct of the Jews and Albanians may be depended upon, we are much surprised that any part of Greece is ever free from the ravages of this hideous disease. Those who have recovered from this disorder once, are less exposed to the danger of contagion; and a second recovery is almost a certain preservative. The Jews from avarice purchase the clothes of the dead; the Albanians from custom plunder their houses, and both are employed to bury them. They have been detected dipping rags and sponge into the blood and matter of the deceased, and throwing them into the windows of wealthy houses, from a hope that by propagating infection, they might increase their profits. M. Strani once saw an Albanian throw a tainted sponge into the window of his own consular residence.

The dress of the Arnauts is extremely rich. Their boots are of silver, sometimes gilt, and very curiously worked, and being of different pieces, they easily yield to the motion of the leg. They walk in these after the manner of our own military *dandies*, with a heavy tread, in order to make a noise and clatter. Their arms, which they never quit for a moment, consist of long silver-mounted pistols, a cutlass, and a dagger, which still among the Greeks retains the Homeric name *μαχαίρα*, and serves, like that of Hudibras, for the two equally useful purposes of stabbing and scraping trenchers, as occasion may require. They carry also a long piece of wood, called *Thaschik*, grooved crosswise at one end like a wafer seal. This is a most essential part of their equipage, and is used in moments of recreation to scratch the vermin from their

backs; an amusement which necessarily occupies no inconsiderable portion of time, since they sleep on the ground, and like the Selli of Homer, Charles XII, of Sweden, and many other great warriors, seldom, if ever, wash themselves.

Near the end of the Kressæan Plain the guide pointed to a cavern, in the steepest part of the rock, (called *μελι*) in which he stated, that a man who had entered to steal honey, was converted into stone. We mention this to show how well a hint was bestowed on Mr. Dodwell, and how actively he endeavoured to improve it. He immediately conjectured that there must be a statue in the cave, and attempted, but without success, to ascend it. His enterprise deserved a better reward than the miserable fare with which the bishop of Salona entertained him on the night of this adventure, gritty rice, bad cheese, and wine so resinous, that it excoriated his lips—this adulteration of wine with resin prevails more or less throughout Greece, and is considered by the natives to improve the quality as much as the brandy of our English merchants does that of Port. Mr. Dodwell with great difficulty sat upon his legs *a la tailleur*, at the episcopal table, and was reproved by the prelate for the ridiculous distinction of rank which prevented his servant from sharing their meal. The bishop's *καλογραια*, or house-keeper, ('Captain,' says Gibbet in the Beaux Stratagem, 'is a good travelling name; it stops a great many foolish inquiries,') was indisposed. Mr. Dodwell was requested to feel her pulse, and give her some physic from his medicine chest, which, although he professed entire ignorance of the science, the bishop wisely observed, 'must do her good, because it was contained in such nice little bottles.' The lady was better in the morning, and her master with equal wisdom, then requested a second dose, to prevent her from being ill again.

But every thing which a Frank does or possesses, is marvellous in these countries. At Kastri, a village at the foot of Parnassus, Mr. Dodwell was nearly pulled to pieces for the contents of his tea-caddy; and when they saw him efface some pencil marks with Indian rubber, the grown-up persons exclaimed that he was *παραγρηφικος ανθρωπος*, (in plain English a conjuror,) and the children ran away, and said he was the devil.

Of the far-famed temple at Delphi, *το ιερον κοιτον*, commune gentis humani oraculum, not a trace remains; its position is not to be determined; even its very form is unknown; the prophetic cavern is searched for in vain, and of the hippodrome in which ten chariots could start at the same moment, no vestige is to be found. All that man in his pride had devoted to its magnificence is swept away, and its probable site is only to be conjectured by the eternal forks of Parnassus, and the perennial gushings of Castaly—but 'the oracles are dumb!' Close to the monastery of Kalogerioi in this neighbourhood, is a large perpendicular fissure in the rock.

"The Kastriotes have a tradition that, at the birth of Christ, a priest of Apollo, who was sacrificing at this place, suddenly stopped the sacrificial ceremonies, and declared to the surrounding multitude that the son of a god was at that moment born, whose power would equal that of Apollo; but that the Delphian god would ultimately triumph over the new-born divinity. The words were scarcely finished, when the rock was rent in two by a clap of thunder, and the priest consumed to ashes by a flash of lightning.' Vol. I. P. 195.

Of the dilapidations at Athens, Mr. Dodwell speaks largely and strongly; we have already, in our Review of Mr. Walpole's work on Turkey, expressed our unwillingness to take any part in this controversy, not so much from reluctance to commit ourselves, as from a conviction that the question is attended with such difficulties as render a suspense of judgment absolutely necessary in common equity. All wanton spoliation, under a pretext of love of the arts, we utterly abhor; but if these precious remains were exposed, as it is stated by lord Elgin's friends, either to destruction by the Turks, or seizure by any other European government, whose influence chanced to prevail at the moment in the Divan, we are not sorry to have been the first to profit by favourable opportunities. We cordially wish, if they could have remained there in safety, that our Athenian marbles never had been displaced from their original abodes; and we feel that a nation which is content to lodge them pell-mell in the miserable barn which they now occupy, but little deserves their possession. The feelings of the Turks on this subject, may be estimated by the following anecdote.

'During my residence at Athens, the work of devastation having been begun by the Christians, was imitated in an humble manner by the Turks, and a large block of the epistylia of the Erechtheion at the south-west angle, contiguous to the Pandroseion, was thrown down by order of the Disdar, and placed over one of the doors of the fortress! As I imagined that he intended to demolish other parts of this elegant edifice, which seemed doomed to destruction, I took the liberty of remonstrating on the impropriety of his proceedings. He pointed to the Parthenon! to the Caryatid portico! and to the Erechtheion! and answered, with a singularly enraged tone of voice, 'What right have you to complain? Where are now the marbles which were taken by your countrymen from the temples?' Vol. I. P. 352.

We rejoice to hear that lord Guildford, by an honourable act of private munificence, has removed the disgraceful pilaster (ΕΛΓΙ-ΝΟΣ ΕΠΟΙΕΙ was the inscription which it bore) which supplied the place of the Pandrosian Caryatis, now in the British Museum. His lordship has substituted in its place a statue of artificial stone, made from a cast of the original figure. The monument of Lysi-

crates and the Theseion were preserved from violence solely through their consecration to religious purposes.

There was a laudable practice some years ago of fining dilapidators. A Voivode of Athens, for the sake of the materials, threw down the single column which stood at the western extremity of the Olympeion; the Pacha of Egripos, demanded seventeen purses as a compensation for the offence. After the destruction of this column, the three nearest to it were heard every night distinctly to lament the loss of their sister; nor did their terrific murmurs cease till the profane Voivode was poisoned. Even now the temple is under supernatural protection. 'You know where the sequins are,' said an old woman, surprised to see Mr. Dodwell drawing its ruins with his camera obscura, 'but with all your magic you cannot conjure them into your box! for a black watches them all day, and at night jumps from column to column.' Why were not the Pacha of Egripos, and the Negro Griffin at their posts, when the Arimasian invaded them in 1801?

Mr. Dodwell made numerous excavations among the Piræan tombs, and discovered many interesting remains. A night adventure in his excursion to Hymettos, we must leave him to relate himself.

'The monastery of Sirgiani is about half a mile from the ruins of Elike, and one hour and forty minutes, or about four miles and a half from Athens. We arrived there in the evening; and, to our great surprise, found it completely deserted, and the doors fastened! The prospect of passing the night in the open air, at this season of the year, and in a spot remarkable for its humidity, made us take a liberty which we should not otherwise have done; but for which we were confident that the *hegoumenos*, or abbot, would accept our apology upon our return to Athens. With a great deal of difficulty, and some danger, we scaled the lofty walls. When we entered, the night was closing in; and a deep silence prevailed throughout the cells; the occupants of which seemed to have recently retired. The store-rooms were open, and well furnished with jars of Hymettian honey, ranged in neat order: next were large tubs of olives; and from the roof hung rows of grapes, pomegranates, and figs.

'The only inhabitants left in the convent were some cats, who seemed to welcome us in the absence of their masters. We took complete possession of the place, and feasted on the produce of the deserted mansion, which seemed to have been prepared for our reception. We barricaded the doors with great poles; and, as it grew dark, expected to hear the astonished monks demanding admittance: but they did not come; and no noise during the night disturbed the tranquillity of our solitary abode. We slept in a room, to which we ascended by a ladder, which we pulled up after us.' Vol. I. P. 485.

For several nights they used the monastery as their dormitory in the same manner, and, strange as it may seem, encountered neither wandering spectre, nor sleeping beauty in its deserted cloysters.

The Turks of Athens are not much more enlightened than their countrymen elsewhere. When the Disdar saw the Parthenon reflected, in all its lines and colours, by the camera obscura, he stroked his beard, and contented himself with repeating, 'Alla Masch. Allah!' several times. But when some of his soldiers happened accidentally to pass by, and appeared in motion on the paper, he became outrageous, called Mr. Dodwell, 'pig, devil, and Bonaparte,' and told him that he might take away the temple, and all the stones of the citadel, but that he, (the Disdar) never would permit his soldiers to be conjured into the box. Mr. Dodwell, in reply, threatened to put *him* into the box, and that he should find it a very difficult matter to get out again. The Turk stared with fear and astonishment, retired as soon as possible, and kept out of the way ever afterwards. By another Turk, of no small consequence, our traveller was once asked whether England was as large as Athens, whether we did not pass most of our time in ships, and go about in boats from house to house.

Much as we have been told of the beauty of the Romaika, we suspect that this dance, in truth, has neither grace, elegance, nor activity; according to Mr. Dodwell's account, it is nothing more than a heavy, clownish jumping alternately with each foot. In spite of lady M. W. Montagu, the modern Greek music is equally deficient in good taste with their dancing; it is more noisy than harmonious. We may judge something of its style, when we are told that the only foreign air which has been completely naturalized in Malbrouk—every body however sings—love, of course, is the principal topic of song; and they love in songs like these—'If the sky was paper, and the sea was ink, it would be insufficient to write down the troubles of a heart absent from the object of its adoration.' 'Oh may the mountains sink down, and Athens be seen, where my love *walks about like a goose!*' An animal which of all others as its gait is most slow and heavy, is supposed in these countries to be the most elegant.

An interesting adventure occurred to Mr. Dodwell, during his stay in Athens. The Disdar, like a second Clodius, had the rashness to intrude upon the mysteries of the female bath.

'Fœminæ loca clausa Deæ fontesque piandos
Impune et nullis sacra relecta viris.'

He was discovered; and as the insult was inexpiable, was compelled to fly from the vengeance of the outraged husbands. Mr. Dodwell resided at that time in the convent of the Catholic Missionaries. One night, after all within the walls of the monastery had retired to rest, a stranger knocked loudly at the gate, and in

a voice of deep distress implored admission. It was the Disdar who had returned in disguise. He was for a long time refused, but through Mr. Dodwell's interference, who, notwithstanding the incivilities which he had received, very generously interested himself on behalf of the unfortunate exile, at last was suffered to enter.

'The Disdar, of a violent and rapacious character, was about forty years of age, of a noble and imposing appearance, with a fine flowing black beard, and habited in scarlet and gold. His wife was a Greek, and his family was numerous. The convent is situated at no great distance from the Acropolis; and one of the rooms which I occupied was opposite to the eastern extremity of that fortress. When the Disdar became a little tranquillized, by the concious security of his retreat, the domestic affections, of which I should not have previously thought him so susceptible, began to operate powerfully upon his breast; and he warmly entreated me to procure him an opportunity of beholding his wife and children from my window. The secret of his return to Athens was confined to the monks, myself, and our servants; but it required considerable precautions to prevent the disclosure; and, at the same time, to obtain for the distressed individual the particular gratification which he sought. It was agreed that I should pay a visit to his wife, who lived in the Acropolis, and should arrange with her the three stated periods of each day, at which she should show herself, and her children, at the eastern battlement. The poor woman received me at first with trembling apprehension, and cautious reserve, and the more so from her knowledge of my previous dissensions with her husband. After much persuasion, however, I succeeded in conducting her to the appointed spot; where I showed her the Disdar, who was anxiously watching for his wife with a telescope, which I had lent him for the purpose. This unexpected sight of one whom she appears to have tenderly loved, was too much for her natural unaffected sensibility. She uttered a scream of joy, and fainted in my arms. This incident was alarming; for if any Turk had been passing at the moment, the retreat of the Disdar would probably have been discovered, or else I should have incurred the suspicion of an improper familiarity with the wife of a Musulman, and my situation would have been hardly less perilous than that from which I was labouring to extricate the Disdar. Fortunately, however, her house was not far off, to which I conducted her with some danger and considerable difficulty.

'When she reached her home, and recovered from her surprise, she expressed her gratitude in the most affecting manner; and in her confidence unveiled her face, which exhibited the undissembled lineaments of care and wo. Her eldest son, a fine youth of about fifteen years of age, was called in and entrusted with the secret

of his father's return, and place of concealment. The same information was also confided to his eldest daughter, who, however, did not make her appearance. The other children were not of a sufficient age to be the depositories of such an important communication; but they all accompanied their mother to the eastern battlement, without being at all conscious of the purpose for which they went; and little suspecting that they were affording to their afflicted father a spectacle of unspeakable delight.' Vol. II. P. 28.

These distant visits were renewed daily during Mr. Dodwell's stay, and a promise of continued protection after his departure was given by the Prior, who in the course of time brought about a reconciliation, and restored the Disdar to his command of the Acropolis.

The birds of Athens are particularly tame: and crows, in contradiction to Apollonius, Pliny, and Dr. Chandler, not only fly into, and over the Acropolis, but frequently build on the Parthenon. A small hawk was a constant guest at Mr. Dodwell's dinner table, till he took offence one day on accidentally burning his bill. The frogs still continue to croak in Aristophanic chorus, and the Tettix to chatter like an old Trojan. The ants of Herodotus need no longer excite our surprise, for the Athenian gardens abound with such as carry large wasps in their mouths with seeming facility.

The beauty of the Thessalian scenery is vividly described by Mr. Dodwell, more particularly in the neighbourhood of Thermopylæ; and he certainly traversed the Vale of Tempe with a more favourable impression of the correctness of the accounts which Pliny and Ælian have left, of its alternate voluptuousness and sublimity, than we can find in the papers of Mr. Hawkins. At Larissa, the guide who accompanied the travellers from Athens, begged them, in breathless haste, to come and look at some horses, of such size and shape as he was certain they had never seen before. He was right, for these horses were camels, which begin to be common in Macedon and Thrace, and (we beg pardon both of Herodotus and Xenophon,) live on very good terms with their friends, the horses and the asses. At Ampelakia, their Greek host had lately received a most useful protection from the Vizier of Ali Pasha, who had not neglected to demand its full value in return. The document which contained it began as follows; 'We, the grand Vizier of Ali Pasha, declare that Papa-theodoro, of Ampelakia, shall neither be stung by the flies, nor bitten by the serpent.' Such, in the oriental style, are the titles of the collectors of parocial rates and king's taxes.

We consider the journey in the Peloponnesus to be by far the most interesting portion of these volumes, but any attempt to abridge it would be unjust and endless. We had marked much for citation as we proceeded, but every fresh page added a fresh

heap to our already overgrown materials, and we were obliged to desist *in toto*. The scholar, and the lover of the arts will, we doubt not, be more obliged to us for referring them to the work itself, than for mutilating and garbling it by disjointed extracts. This expedition in parts was attended with no inconsiderable risk. At Ithome, the neighbourhood of which was reported to be the haunt of banditti, the travellers very prudently committed themselves to the charge of some stout and well-armed Kleisouriotas. This precaution was by no means unnecessary: in passing the village of Alatouri, they witnessed a regular battle between one hundred and forty thieves and about as many Greeks and Turks, and were sufficiently near to see the movements of the combatants reflected on paper by the camera obscura, and to distinguish the smoke of every musket that was fired. The banditti, under the command of their leader captain George, effected a retreat to their strong holds. This marauding warrior some years afterwards entered the English service, and informed sir William Gell that he remembered seeing Mr. Dodwell and his companions pass by, and that if he had not been otherwise occupied he should have taken them all, though as they were Milordoi he would not have hurt them. He was delighted with sir William Gell's accurate knowledge of the country, and complimented him by saying 'This Milordos knows the ground as well as if he had been a thief himself!'

Proceeding in the direction of Ithome, they found another deserted monastery. Oxen and pigs were in the court-yard, a fire on the hearth, and two cats (not white) enjoying the fragments of a recent dinner. But not a single human being. They wished to pass the night in this comfortable abode, but their guards were panic-struck at the silence and desolation of the convent, in which, notwithstanding, they persuaded themselves that the thieves were concealed. Accordingly, with much reluctance, they continued their journey to Maura Matra, on the ruins of Messene, where they were received in the Papa's cottage. They occupied one end of a long room, while the daughter of their host at the other end was delivered of a fine boy in the course of the night. It was not however till they approached the plain of Megalopolis, that their situation became most critical.

'The villagers, seeing that we were determined to penetrate through the forest, where it was supposed the thieves were concealed, joined our party to the number of about twenty, with their agha at their head. We crossed the river Helisson, and plunging into a thick forest of oaks, in the course of a few minutes found ourselves in the presence of a small party of the thieves, who were secreted in the wood. My Turk Ibrahim, and one of the villagers of Sinano, immediately rushed upon a sturdy ruffian, and with some danger secured him, and tied his arms together. The rest,

being inferior to us in number, fled into the forest without making the least resistance, and while we were eagerly, but incautiously pursuing them, we were unexpectedly drawn into an ambuscade, and found ourselves in an inextricable labyrinth of bushes and morasses, and surrounded by a large band of robbers, who imperatively ordered us instantly to prostrate ourselves before them. Some of our party, however, firing upon the thieves, we were answered by an immediate discharge of pistols and musketry, and two of our men fell, badly wounded. This was the signal for general slaughter, and our escape appearing impossible, and resistance useless, we expected immediately to pay dear for our inconsiderate temerity. At this critical moment, loud voices were heard, with the approaching galloping and neighing of horses; and, in another instant, about three hundred Turkish horsemen, headed by the voivode of Karitena, who was in search of the robbers, rushed to the spot where we stood, and taking us all for thieves, trampled some of our party under their horses' feet: but as they were not long before they perceived their mistake, they recommenced their pursuit of the robbers; and I never beheld a more animating spectacle, or witnessed a more singular conflict. The Turkish costume formed a striking assemblage of military glitter; and this, blended with the gay caparisons, and gorgeous trappings of their horses, moving rapidly along, at times appearing, disappearing, and reappearing among the trees, and chequering the shade of the forest with sudden gleams of coloured light, formed altogether a rich and interesting picture. We must also recollect that it derived an additional attraction from the danger we had escaped, and the security we then enjoyed. In a few minutes we came up with the thieves, and although they formed the main body of one hundred and forty Greeks, yet they were so unprepared for this general attack, that they dispersed, and were indebted for their safety to the dense intricacies of the forests, and the precipitous ruggedness of the mountains. Only seven of our men were wounded during the day; several of the thieves were badly wounded; one was killed, and five were taken prisoners, and sent to Tripolitza, where they were beheaded. They were badly clothed, extremely dirty, and had very little money or ammunition. They belonged to the great band of captain George Kolokotroni, whom we had so lately seen fighting at the foot of Ithome.' Vol. II. p. 371.

Many fragments still exist on the site of Sparta, notwithstanding the more than Gothic treatment which this city, in common with many of its sisters, experienced from the stupid and insensible barbarism of the Abbe Fourmont.

We detest the selfish spirit which induced a late antiquarian, who otherwise deserved well of the arts, to melt his duplicate coins into a pair of candlesticks; but this petty offence sinks into *nothing* before the gigantic crime of Fourmont. It is not for-

gotten on the spot which witnessed it. The guide who accompanied Mr. Dodwell to the ruins of Sparta, after pointing out some detached inscriptions, carefully turned them over, and concealed them under the bushes. He did so, he said, to preserve them; because many years ago a French Milordos, after having copied some inscriptions, defaced and chisselled out the letters. Many fine slabs of marble upon inspection bore visible marks of this barbarous erasure.

Mr. Dodwell continued his journey until the period during which he was allowed to travel on parole (for he was a detenu) had expired. He then surrendered himself to the French general at Civita Vecchia, who thought this adherence to the laws of honour, so impossible, that he committed him a close prisoner to a miserable dungeon till he had inspected his papers.

We do not find much reason to hope, from any thing contained in these volumes, for a political amelioration of Greece. Mr. Dodwell is chary of his opinions on this point. He once observes, 'that he never found any Turkish insolence or brutality so disgusting, as the little despicable pride and low impertinence of the contemptible and filthy inhabitants of *Peros*,' an island inhabited by independent Greeks, who, though rich and industrious traders, have all the insolence of 'emancipated slaves, and are characterised by an over-bearing and contemptuous manner, which is far more offensive than the haughty, though genteel and dignified deportment of the Turks.' This is no very favourable specimen of the fruits of liberty on that soil: indeed it is rather a change of masters than absolute independence that the Greeks look for. When Mr. Dodwell was drawing the ruins of *Thespeia*, some countrymen came round him and expressed their happiness to see him taking plans for the king of the Franks. *Καλο, καλο, παι ο Τυρκος και ελθε ο Φραγκος* was the burden of their self-gratulation. They liked the Milordoi, and were it not that we eat meat on fast days, they believed that we should be Christians. In spite of this liking they had no high opinion of our sagacity, and were willing enough to profit by any seeming lack of it. At *Sicyon* when they had sold Mr. Dodwell all the coins which they possessed, they went into the fields to pick up cows' horns, horses' hoofs, and bits of bones, which they offered to him as antiques.

The mixture of languages which prevades these countries, sometimes occasions a whimsical confusion. The modern Port *Raphte* takes its name from the *Araphinades* of Strabo. On an island in this port remains an headless statue (probably of *Apollo*) in a sitting posture. *Raphtes*, in modern Greek, signifies a tailor, and this statue is called *Raphton-Poula*, 'The tailor's daughter.' The Italians following the genius of their tongue, named Mount *Hymettus*, *Montematto*, with as little perversion as could reasonably be expected; such as it is, however, the Greeks and Turks of Athens have adopted it by a literal translation of the Italian name. The

former call it *Τρελοβουντο*, the latter Delli-dag; both of which words signify the mad mountain.

Superstitions, and many of classical origin, abound every where in Greece. While Mr. Dodwell was one day drawing the exterior of a sepulchral chamber near Athens, two Turkish women wished to drive him away, as they had something important to do in the cave. Finding that neither abuse nor threats availed, one stood centinel at the mouth, and the other having entered and remained a short time, they both went away, warning him not to go in at his peril. His Greek servant assured him that they had been sacrificing to the *Μοιραι* or Destinies, and on his knees intreated him not to disturb these fatal sisters, who were doubtless feasting on the banquet which the piety of the women had provided. In spite of these obtestations Mr. Dodwell persisted, and he found in the inner chamber, a cup of honey and white almonds, a cake on a napkin, and a vase of aromatic herbs burning. The Greek on his master's return trembled violently, and crossing himself frequently, insisted on quitting his service, assuring him that some great misfortune would speedily punish his daring impiety. Mr. Dodwell not believing that the ass who carried his drawing apparatus was a metamorphosed sophist, gave him the votive cake to eat. He perceived no change of form, but the animal grew restive, and to the great triumph of the Greek, ran away kicking and braying till he broke the camera obscura which was on his back.

Every cavern about Athens has its peculiar virtues. One provides husbands, another children, and a third, if properly venerated, assists in the accomplishment of revenge. In the latter case the evil spirits are to be fed, not on honey and almonds, but with a piece of a priest's cap, or a rag from his clothes. A log of wood burnt at one end, with some hairs twisted round it, placed secretly at night before the door of an enemy, inevitably effects his destruction. This curse was imprecated on signor Logotheti, the English agent, while Mr. Dodwell was at Athens, but the signor wisely counteracted its baneful influence by frankincense and holy water. The blade bone of a lamb, scraped, is an infallible oracle. The Greeks call this mode of divination *πλατομαντεια*; the Scotch Highlanders, who use a very similar magic, term it *Sleinanachd*. In Greece, as in all other countries, the principal actors of these forbidden rites are old women. The evil eye is still fatal to children, and to prevent its effects the same remedies must be applied which were in use among their forefathers.

‘The first place where I discovered this superstition was in the island of Corfu. I was taking a view near a cottage, into which I was kindly invited, and hospitably entertained with fruit and wine. Two remarkably fine children, the sons of my host, were playing about the cottage; and as I wished to pay a compliment to the parents, I was lavish in my praises of their children. But when I had repeated my admiration two or three times, an old

woman, whom I suppose to have been the grandmother, became agonized with alarm, and starting up, she dragged the children towards me, and desired me to spit in their faces. This singular request excited so much astonishment, that I concluded the venerable dame to be disordered in her intellects. But her importunities were immediately seconded, and earnestly enforced, by those of the father and mother of the boys. I was fortunately accompanied by a Greek, who explained to me, that in order to destroy the evil effects of my superlative encomiums, the only remedy was, for me to spit in the faces of the children. I could no longer refuse a compliance with their demands, and I accordingly performed the unpleasant office in as moderate a manner as possible. But this did not satisfy the superstitious cottagers; and it was curious to see with what perfect tranquillity the children underwent this nasty operation; to which their beauty had probably frequently exposed them.

‘The mother then took some dust from the ground, and mixing it with some oil, from a lamp which was burning before a picture of the Virgin, put a small patch of it on their foreheads. We then parted perfectly good friends; but they begged of me never to praise their children again.’ Vol. II. p. 35.

Mr. Dodwell will perceive that our object in this review of his elaborate work, has rather been to draw up an article with which our readers may be entertained, than to exhibit a great deal of pseudo learning by a critical examination of the use which he has made of his extensive acquaintance with classical literature. It is however from this last, that his volumes will acquire and deserve their permanent reputation; and it is but common justice to add that wherever we have followed his steps we have found him treading on very certain ground. Other travellers have faithfully presented us with the topography and antiquities of these interesting countries, but we are indebted to Mr. Dodwell for having most successfully filled up a chasm in our literature, by connecting existing authorities with existing objects, and forming, as it were a Catalogue Raisonné of all that remains, or is wanting of Grecian art. We would recommend to future tourists, two very useful novelties in these pages; a nice orthography of proper names, and an accurate distinction of the ambiguous syllables by their appropriate marks of quantity. We take our leave of this author with every possible feeling of respect; he has presented us with a work of sound learning, good taste, and lasting utility.

ART. VII.—*Rhododaphne or the Thessalian Spell, a poem. Republished at Philadelphia, by M. Carey and Son.*

THIS very sweet little poem is not sufficiently known among us. It has been republished more than a year, but has yet found its way into few of our libraries. We cannot wonder that the public

should be unwilling to purchase anonymous poems, when such reams of trash, dignified with the name of poetry, are yearly issued from the press. *Rhododaphne*, however, is by no means of the common stamp: indeed it is remarkable for having not a single battle, castle, Indian, nor knight in the whole book—yet notwithstanding this singular deficiency it is interesting and beautiful. By what magic, a reader will be disposed to inquire, is such a prodigy produced as a fine poem without a battle or a mystery? The wonder is effected simply by a recourse to the too much neglected fountains of Grecian mythology.

Now we are aware that the mere mention of ancient Greece is sufficient to scare away half the would-be-readers of any work of fiction. We have grown dreadfully afraid of any thing that reminds us of our schoolboy studies, and prepare to doze over a story twenty times told of 'Thebes and Pelops' line, or the tale of Troy divine.' But in this instance an agreeable disappointment awaits the reader, who, not discouraged nor dismayed, ventures to open the volume. The author (or authoress rather, for we are told it is the production of a lady,) has taken advantage of the prevailing taste for the dwarf *epopee* or *novellette* in rhyme, and without being less purely classic has constructed neither an epic nor a pastoral, but a very spirited and entertaining story, enlivened with all the charms of beautiful imagery and animated description.

The ground work of this tale, as set forth in the preface, is this:

'The belief in the supernatural powers of music and pharmacy ascends to the earliest ages of poetry. Its most beautiful forms are the Circe of Homer, and Medea, in the days of her youth, as she appears in the third book of Apollonius.

'Lucian's treatise on the Syrian goddess contains much wild and wonderful imagery; and his *Philopseudes*, though it does not mention Thessalian magic in particular, is a compendium of almost all the ideas entertained by the ancients of supernatural power, distinct from, and subordinate to, that of the gods; though the gods were supposed to be drawn from their cars by magic, and compelled, however reluctantly, to yield it a temporary obedience. These subjects appear to have been favourite topics with the ancients in their social hours, as we may judge from the *Philopseudes*, and from the tales related by Niceros and Trimalchio at the feast given by the latter in the *Satyricon* of Petronius. Trimalchio concludes his marvellous narrative by saying (in the words which form the motto of this poem:) "You must of necessity believe that there are women of supernatural science, framers of nocturnal incantations, who can turn the world upside down."

'It will appear from these references, and more might have been made if it had not appeared superfluous, that the power ascribed by the ancients to Thessalian magic is by no means exaggerated in the following poem, though its forms are in some measure diversified.

'The opening scene of the poem, is in the Temple of Love at Thespia, a town of Bœotia, near the foot of mount Helicon. That love was the principal deity of Thespia we learn from Pausanias; and Plutarch, in the beginning of his Erotic dialogue, informs us, that a festival in honour of this deity was celebrated by the Thespians with great splendor every fifth year. They also celebrated a quinquennial festival in honour of the Muses, who had a sacred grove and temple in Helicon.'

Anthemion, the hero of the tale, an Arcadian youth, attends the festival at the temple of Love at Thespia. He has brought an offering of wild-flowers, and sacrifices them to the god with a prayer that the divinity will restore his beloved and betrothed maiden Calliroe to health—the efforts of Esculapius having failed to cure her of a disease which threatened her life.

'Beside the altar's foot he stands,
And murmurs low his suppliant vow,
And now uplifts with duteous hands
The votive wild-flower wreath, and now—
At once as when in vernal night
Comes pale frost or eastern blight,
Sweeping with destructive wing
Banks untimely blossoming,
Droops the wreath, the wild-flowers die;
One by one on earth they lie,
Blighted strangely, suddenly.

His brain swims round; portentous fear
Across his wildered fancy flies:
Shall death thus seize his maiden dear?
Does love reject his sacrifice?
He caught the arm of a damsel near,' &c.

This damsel is the enchantress Rhododaphne, who, in semblance of a maid of surpassing loveliness, whose

——'Bright hair, in the noon-beams glowing,
A rose-bud wreath above confined,
From whence, as from a fountain flowing,
Long ringlets round her temples twined,
And fell in many a graceful fold,
Streaming in curls of feathery lightness
Around her neck's marmoreal whiteness.
Love, in the smile that round her lips,
Twin roses of persuasion, played,
—Nectaries of balmier sweets than sips
The Hymettian bee,—his ambush laid;
And his own shafts of liquid fire
Came on the soul with sweet surprise,
Through the soft dews of young desire
That trembled in her large dark eyes;
But in those eyes there seemed to move
A flame, almost too bright for love,
That shone, with intermitting flashes,
Beneath their long deep-shadowy lashes.'

She offers him consolation, in language most heterodox at the court of Love, incitements to inconstancy and sin, and an offer of half her own wreath.

—‘ Flowers may die on many a stem;
Fruits may fall from many a tree;
Not the more for loss of them
Shall this fair world a desert be:
Thou in every grove wilt see
Fruits and flowers enough for thee.
Stranger! I with thee will share
The votive fruits and flowers I bear,
Rich in fragrance, fresh in bloom;
These may find a happier doom:
If they change not, fade not now,
Deem that love accepts thy vow.’—

Anthemion, mistrustless of the maid, accepts her flowers and offers them with her sacrifice—the dissevered flowers entwine and blend again upon the altar—she declares his sacrifice is accepted, and again with eloquent sophistry inculcates the folly and impossibility of constancy. He remains faithful, however, to his Calliope, and after his accepting a flower from Rhododaphne they part.

Anthemion wandering listless and sad among the dancing choirs, is met by an aged man that explains to him the true character of his new acquaintance.—

—‘ What evil,’—thus the stranger spoke,—
‘ Has this our city done to thee,
Ill-omened boy, that thou should’st be
A blot on our solemnity?
Or what Alastor bade thee wear
That laurel-rose, to love profane,
Whose leaves, in semblance falsely fair
Of love’s maternal flower, contain
For purest fragrance deadliest baner’*

The youth explains how innocently he received the flower, and the old man describes its baleful qualities.

—‘ Oh youth, beware! that laurel-rose
Around Larissa’s evil walls
In tufts of rank luxuriance grows,
’Mid dreary valleys, by the falls
Of haunted streams: and magic knows
No herb or plant of deadlier might,
When impious footsteps wake by night
The echoes of those dismal dells,
What time the murky midnight dew
Trembles on many a leaf and blossom,
That draws from earth’s polluted bosom
Mysterious virtue, to imbue
The chalice of unnatural spells.

* These roses were not true roses: they were flowers of the wild laurel, which men call rhododaphne, or rose laurel. It is a bad dinner for either horse or ass, the eating of it being attended by immediate death. *Lucianus*.

He also instructs Anthemion how to get rid of the spell connected with it, for which purpose he is to seek the river side, and with averted face

Give to the stream that flower, nor look
Upon the running wave again, &c.

Anthemion does as he had been advised, but is tempted by the sound of a voice, resembling his Calliroe, as if in the last extremity of drowning—he turns his head—

‘ The sun upon the surface bright
Poured his last line of crimson light,
Half-sunk behind the hill:
But through the solemn plane-trees past
The pinions of a mightier blast,
And in its many-sounding sweep,
Among the foliage broad and deep,
Aerial voices seemed to sigh,
As if the spirits of the grove
Mourned, in prophetic sympathy
With some disastrous love.

We pass rapidly over the pages, because the story does not bear abridging, and this notice of the poem is intended to invite to a perusal of it, not to supply its place. Anthemion again encounters the enchantress, and again resists her wiles, but does not escape without a kiss fraught with poison to all lips that might thereafter press his own. With this spell, he seeks unwittingly his home and his beloved Calliroe—a spell laid on him by a power which the authoress intimates, retains its witchery even in this laggard age of plain fact and dull realities.

‘ Magic and mystery, spells Circæan,
The Siren voice, that calmed the sea,
And steeped the soul in dews Lethæan:
The enchanted chalice, sparkling free
With wine, amid whose ruby glow
Love couched, with madness linked, and wo;
Mantle and zone, whose woof beneath
Lurked wily grace, in subtle wreath
With blandishment and young desire
And soft persuasion, intertwined,
Whose touch, with sympathetic fire,
Could melt at once the sternest mind;
Have passed away: for vestal truth
Young fancy’s foe, and reason chill,
Have chased the dreams that charmed the youth
Of nature and the world, which still,
Amid that vestal light severe,
Our colder spirits leap to hear
Like echoes from a fairy hill.
Yet deem not so. The power of spells
Still lingers on the earth, but dwells
In deeper folds of close disguise,
That baffle reason’s searching eyes;

Nor shall that mystic power resign
 To truth's cold sway his webs of guile,
 Till woman's eyes have ceased to shine,
And woman's lips have ceased to smile,
And woman's voice has ceased to be
The earthly soul of melody.

He finds her, whom he had almost despaired again to see alive,
 , perfectly restored to health.

‘Oh, joy!

The maid he left so fast consuming,
 Whom death, impatient to destroy,
 Had marked his prey, now rosy-blooming,
 And beaming like the morning star
 With loveliness and love, has flown
 To welcome him: his cares fly far,
 Like clouds when storms are overblown;
 For where such perfect transports reign
 Even memory has no place for pain.

The poet's task were passing sweet,
 If, when he tells how lovers meet,
 One half the flow of joy, that flings
 Its magic on that blissful hour,
 Could touch, with sympathetic power,
 His lyre's accordant strings.
 It may not be. The lyre is mute,
 When venturous minstrelsy would suit
 Its numbers to so dear a theme:
 But many a gentle maid, I deem,
 Whose heart has known and felt the like,
 Can hear, in fancy's kinder dream,
 The chords I dare not strike.’

The reader can but anticipate that he forgets Rhododaphne's
 fatal kiss.

Oh! he has kissed Calliroe's lips!
 And with the touch the made grew pale,
 And sudden shade of strange eclipse
 Drew o'er her eyes its dusky veil.
 As droops the meadow-pink its head,
 By the rude sithe in summer's prime
 Cleft from its parent stem, and spread
 On earth to wither ere its time:
 Even so the flower of Ladon faded,
 Swifter than when the sun hath shaded
 In the young storm his setting ray,
 The western radiance dies away.

Though pity's self has made thy breast
 Its earthly shrine, Oh gentle maid!
 Shed not thy tears, where love's last rest
 Is sweet beneath the cypress shade;
 Whence never voice of tyrant power,
 Nor trumpet-blast from rending skies,
 Nor winds that howl, nor storms that lower,
 Shall bid the sleeping sufferer rise.
 But mourn for them, who live to keep
 Sad strife with fortune's tempests rude;
 For them, who live to toil and weep
In loveless, joyless solitude;’ &c.

If enough has not been by this time shown to recommend this delightful poem to the reader, his patience would be but sorely taxed to pursue the subject further, and to those who feel for the hapless lovers in the tale, more need not be said to incite them to read the sequel in the book itself. Merely intimating therefore, that three cantos yet remain still more beautiful than those from which the extracts have been made, and that Calliope is restored to life and happiness, we close this very hasty account of a work which is particularly worthy of the attention of the youthful poets of this country, because it affords a striking proof that border-wars, or fairy legends, or scenes of Indian massacre, are not at all necessary as the ground work of popular and interesting poetry. The history of ancient Greece abounds in subjects admirably fitted to be interwoven with the sweetest dreams of romance, and to sustain the most delightful embellishment of sentiment and fancy; and such themes possess this peculiar advantage, that it is impossible to pursue them or to employ the mind about them—such is the charm of classical antiquity—without refining the taste and enriching the imagination.

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ART. VIII.—*Agricultural Societies.*

AMONG the associations for the very laudable purpose of promoting agricultural knowledge, no one is more conspicuous for zealous activity, and practical usefulness, than the Agricultural society of Jefferson County, New York. The excellent plan adopted by this institution, of stimulating rural industry by premiums publicly bestowed is known to have the happiest effects, and the manner in which it is managed, gives dignity and interest to those rustic occupations, that are too often deemed unworthy the attention of the wealthy and refined inhabitants of our cities.

The 'proceedings of the second cattle show and fair, &c. held September 1819' are now before us, and we make the following extracts to show the manner in which those affairs are conducted.

'The second cattle show and fair of the *Jefferson County Agricultural Society*, was holden at the village of Watertown, on the 28th and 29th days of September last.

'The exhibition of stock and domestic manufactures far exceeded that of the last-year.

'The stock was principally young, but of a superior quality, and evinced an attention to this important branch of agriculture, surpassing the most sanguine expectation. It afforded strong evidence that our farmers are not unmindful of their true interest, and was a sure presage of their future prosperity.

'The specimens of domestic manufactures were of a superior kind, a few of which have been particularly noticed, by the committee on that subject, in their report, and they observe, generally,

that too much praise cannot be bestowed on the improvements made in this most useful of all employments.

' At 12 o'clock, on the 28th, the committees of the society entered on the various duties assigned them. The president, with the officers of the society, attended during the day, and superintended the proceedings.

' Our farmers improved this day in receiving and conveying information, on the various subjects which occupy their attention during the year, and thus profiting by each others experience, which is among the most important objects of the society.

' The proceedings on the 29th, commenced by a plowing match with horses, and one with oxen.

' Here was a laudable contest between farmers, as to the best and most expeditious plowing of a quarter of an acre of land.—The spot selected was favourable, and the number that entered the list was large.—The sound of the drum was the signal for starting—and here commenced a trial of skill and diligence seldom witnessed.

' After the plowing match, a procession was formed, and marched to the court house, accompanied by the excellent band belonging to the 2d U. S. Infantry, whose services as heretofore were politely offered by Col. Brady.

' The exercises at the court house, commenced by prayer, by the Rev. Mr. Banks, of Watertown.

' The first Vice President, maj. gen. Brown, of the U. S. army, then addressed the society as follows: &c.

The speech of Vice President Brown, is a plain practical address, containing the result of much actual survey and experience, within the limits of Jefferson County: the facts mentioned in the two following extracts are very interesting to farmers in all parts of the country.

' As the lands, which I have had under cultivation, have always been adapted peculiarly to wheat, what I know of the produce or value of leguminous crops is by way of experiment. I have derived but little profit from any of the family, except from peas and potatoes, but as fertilizers of the soil. I am, however, convinced, that carrots may be cultivated to great account, and particularly upon the deep and moist loams, of which I have been speaking. I have found this nutritious vegetable the most certain of the root crops to give a rich return for the labor bestowed in cultivating it. A supply of it on every farm, to aid in fattening such of our animals as are to be disposed of in the fall and in passing the remainder through the winter, would add much to the wealth of the county. Every farmer can prepare a sufficient amount of soil for carrots, for, it will be found, if the ground, in which the seed is placed, is in a proper state, that it will not require many acres to supply the most extensive farm in the county.

'My rule has been to prepare perfectly in the fall a rich soil, one foot in depth. As early in the spring as I found the ground settled and in a state to be moved, I gave it another dressing, and put in my seed about three times as thick as I desired the plants to stand, in rows nine inches apart. When the plants came to a proper state for hoeing, a small hoe was passed between the rows to loosen up the soil and clear out such weeds as appeared; and at this hoeing, a part of the superfluous plants were pulled up to open the ground by the sides of the remainder. At the next hoeing, say from two to four weeks according to the season, the remaining plants, which could be spared, were drawn out, being careful to leave the strong ones standing. The crop required but little attention after this. If heavy rains fell, the ground between the rows was stirred as deep and as near to them as could be done, with safety to the roots. Under such cultivation, I should not deem it presumptuous to expect from three to five hundred bushels per acre, as an average crop. The produce of my experiment last year gave at the rate of nine hundred and sixty bushels the acre.

'Upon grass husbandry or the cultivation of artificial grasses, as a principal means of raising and fattening animals, and giving profit from a dairy, I shall not detain you long. I am aware how deeply this branch of the subject enters into whatever concerns the interest of rural economy; but, being very little skilled in it, I shall detain you with but few remarks. I have under my eye gentlemen so deeply versed in this business, that it would be unnecessary to name them to make them better known to this assembly. At our next annual meeting the interests of this society and of agriculture may be much promoted by listening to the instruction, which some one of these sound practical men can give upon grass husbandry, and the best method of feeding and raising domestic animals. This is a subject very interesting to a county like ours, which encompasses so much grass land. I have it from unquestionable authority, that the* town of Steuben received the last season, for its surplus butter alone, more than twenty thousand dollars; and that Vernon received for cheese, sent from that town, upwards of twenty-two thousand.'

The committee appointed to award premiums on Tillage, state in their report,

'Their tour through various parts of the county was above 250 miles; they visited 14 towns; viewed 75 farms: and examined more than 200 different articles which were presented for premiums.

'From what your committee have seen they cannot be deceived, when they say, that the effects already produced by this society

* Township.

are very apparent. Whilst they were surprised, they were highly gratified, with discovering a laudable ambition to excel and a spirit of honourable rivalry awakened in many parts of the county, which are the surest evidences of the advancement of our agricultural interest and presages of the approach of that day, in which this county will take that high standing among the counties of this state, to which, from her local situation, her climate, her soil and her mineral and fossil productions she is capable of being raised.'

The list of premiums on tillage comprises one, of silver spoons, valued at six dollars, for the best farm in each of the thirteen townships, or towns, in the county; for the best managed farm in the county, a silver pitcher, valued at forty dollars, for the best nursery in the county, a silver cup valued at 10 dollars, for the best orchard, a similar premium, and for the best corn on one acre. And sixteen others for various excellencies.

The premiums on stock were twenty-five. Those on domestic manufactures were

1. Job Babcock, Jr. Adams—best 12 yards of woollen cloth not less than 3-4 yard wide, manufactured in the family of the person exhibiting the same, Spoons, - \$ 12
2. Daniel Kinney, Rodman—Do. Do. second best, Do. 8
3. Harriet Richardson, Watertown—best 15 yards flannel of domestic manufacture, not less than 1 yard wide, Do. 8
4. Frederick Tyler, Rutland—Do. Do. second best, Do. 6
5. C. B. Fish, Rutland—best 15 yards of pressed cloth women ware, Do. - - - - - 6
6. Harriet Richardson, Watertown—best ten run of woollen yarn, Do. - - - - - 6
7. Anson Moody, Rodman—best carpeting not less than 25 yards, Do. - - - - - 8
8. Nancy Fletcher, Watertown—best specimen of straw hats and bonnets, silver cup, - - - - - 10
9. Lucius Gould, Lorrain—best cheese not less than twenty weight, silver sugar-tongs, - - - - - 4
10. George White, Rutland—best one hundred weight of maple sugar, Spoons, - - - - - 8
11. David Canfield, Champion—greatest quantity of Do. 1,050 lbs. Do. - - - - - 6
12. Ann Brown, Brownville—best currant wine, not less than ten gallons, sugar-tongs, - - - - - 5
13. Daniel W. Eames, Rutland—Most useful invention in agriculture or manufactures. Spoons, - - - - - 8
14. John Mc Mullen, Brownville—best plough, sugar-tongs, 5
15. Miss Ann Choats, Brownville—2d best bonnet, silver spoons, - - - - - 6

'The premiums being distributed, the procession was again formed and marched to the large building, lately erected for a paper mill, by Mr. Caswell, for the better accommodation of so numerous an assembly, (the successful candidates being formed by themselves,) where a dinner in true farmer style was prepared.

'At the head of the table was placed the bust of Washington and the Declaration of independence, with a fac simile of the hand writing of those brave men who adopted it. The room was decorated with some of the finest vegetables of different descriptions, the produce of the past season.

'The greatest order prevailed and the society adjourned at an early hour.'

ART. IX.—*An Appeal from the Judgments of Great Britain, respecting the United States of America.* By Robert Walsh, Junr.

IN a recent number of the London 'Antijacobin Review' the Editors of that journal take occasion to remark upon the internal embarrassments suffered by the 'American Republic', 'from which,' they add 'we *hope* she will not soon recover.'

This uncharitable sentiment is, we confidently trust, not reciprocated. It is the wish at least, if circumstances forbid the *hope*, of most of the citizens of our republic, that Britain may be able to avert the dreadful evils which her 'internal embarrassments' now threaten to produce. And if we thought Mr. Walsh's book calculated to kindle or to keep alive a spirit of animosity between the two countries we should not take so much pleasure in applauding it. But we cannot but hope that it will lay the foundation of a better mutual understanding, and tend materially to abate that acrimonious feeling which has been fostered by the continued sneers and reproaches of our transatlantic friends. This effect will be produced, we trust, by the twofold influence of the lesson of caution and forbearance which they will derive from having the conviction brought home to them of the extreme vulnerability of their own institutions—a circumstance to the existence of which they seem to have hitherto remained wilfully blind—and the greater self respect with which it will inspire us as to certain particulars on which we have been accustomed to consider ourselves obnoxious to some degree of censure.

It is not to be expected that the arrogance of their national pride will be abated, but surely our assailants must see the absurdity of their charges against us when they find that similar and higher evidence can easily be found to substantiate accusations infinitely more grievous against themselves. The dilemma is presented to them from which as logicians they cannot escape; either your country is much more guilty than ours, and therefore it is not for you to utter reproaches, or else the evidence is unsound and fallacious, and consequently your invectives against us are totally unsupported

by proof. Candid and liberal men therefore who, not having duly weighed the testimony, have been persuaded to adopt the views of our libellers in the *Quarterly Review*, cannot but be favourably influenced by an *appeal* of this character. And as reproaches that are felt to be not entirely groundless, irritate the most deeply—we shall feel less susceptibility hereafter to the reiteration of obloquy which we have become convinced is perfectly undeserved.

It is from these considerations we infer that the *appeal*, besides its vindictory effect on the continent of Europe will have a pacific tendency even as regards the literary intercourse between Great Britain and the United States. But even should the reverse prove to its consequence—if ill will should be aggravated, and the renewal of pacific relations further postponed—we must recollect the warfare was commenced on the other side, and its sin lies not at our door, but at theirs who wantonly provoked it. If our defence prove a battery as well as a rampart, it is obvious that it could not well be one without acting also as the other, and as on our side hostilities began late and are carried on with reluctance, whenever our assailants are willing to lay down the inamicable pen we shall no doubt cheerfully adopt the amnesty and faithfully observe its terms.

We have been accustomed so long to read, in English publications, of the debate in congress upon declaring the United States to be the most enlightened nation in the world, without any contradiction on our part, that to many among us, as well as to most in Europe it will be matter of some surprise to learn that the national archives show the circumstances on which the story has been founded were not such as can fairly support any charge of national vanity. Mr. Walsh has thus elucidated this hitherto unpleasant subject:

‘ We have seen that the *Edinburgh Review* talks of “the ludicrous proposition of the American congress to declare *herself* the most enlightened nation on the globe.” The *Quarterly Review* also, in the critique of *Inchiquin’s* letters, descants scoffingly on this supposed proposition, and avers that it was withdrawn, “*only through fear of giving umbrage to the French convention.*” Mr. Alexander Baring refers to it, in his pamphlet on the Orders in Council, saying, that “the Americans gravely debated once in congress, whether they should style themselves the most enlightened people in the world;” but he tempers the pungency of the allusion, by relating how a distinguished member of the house of commons, Mr. Wilberforce, seriously declared in his place, and was no doubt as seriously believed, “that Great Britain was too honest to have any political connexions with the continent of Europe.” By a natural progression, or diversity of reading, the story now goes, as the British critic has it—“that the Americans debated during three successive days, whether they were not *the greatest, wisest,*

bravest, most ingenious, and most learned of mankind!" This is the shape in which it will, doubtless, be embalmed by the British historians.

' Let us attend now to the facts of the case, as they are apparent upon the face of the printed debate, and remain notorious to all who followed the course of our public affairs at the time.

' The French revolution had divided the American people into two great parties; the one disposed for an intimate alliance with France; the other averse from any connexion with the new republic, and more amicably affected to Great Britain. General Washington, by adopting and maintaining the policy of neutrality between the belligerent powers of Europe, and by giving his countenance and official sanction to Jay's treaty, so called, of 1795, with Great Britain, had rendered himself obnoxious to the leaders of that division of our politicians who favoured her enemy, and would have renounced her trade. Their antagonists in congress were fortified in their dislike and dread of the French republic, and their predilection for the most friendly political intercourse and free commercial relations, with Great Britain, by the ill-judged machinations and intemperate language of the French representatives in this country, and the open support which the French government lent to the most insulting trespasses upon our national sovereignty.

' General Washington having announced his resolution to retire into private life, an election for a successor to the chief magistracy took place in 1796, and gave new animation to the feelings and plans just mentioned. At the close of the year, while this election was *raging*, if I may be allowed the term, Washington delivered his farewell address to the federal legislature, and in the house of representatives a committee composed of five members, three of whom were friends of his administration, was appointed to prepare an answer to his speech. The draught of an answer which this committee reported, contained the following paragraph. "The spectacle of a whole nation, *the freest and most enlightened in the world*, offering, by its representatives, the tribute of unfeigned approbation to its first citizen, however novel and interesting it may be, derives its lustre from the transcendant merit of which," &c. The phrase which I have put in italics found its way into the draught, from the desire of the committee to place Washington at the highest elevation possible, in opposition to the designs of some zealots of party in congress, who aimed at diminishing the lustre of his personal reputation, and the credit of his system of politics. Moreover, France had not long before asserted for herself the pre-eminence over all nations in freedom and political intelligence; and the authors of the draught, with those of the same side in congress, were eager to countervail this, as well as every other overweening pretension, which might enhance her influence in the United States.

‘ Mr. Sitgreaves, one of the most distinguished members of the anti-gallican party, explained to the house that “ the light spoken of was political light, and had no reference to arts, science, or literature; that it was intended to make the compliment stronger to general Washington, and was to be regarded as a matter entirely domestic, and not as a public act for foreign nations.” ’

‘ The answer at large brought into view the main political questions which agitated the country, and expressed an unqualified approval of Washington’s official career. A debate arose upon the general strain of it, which lasted two days. It turned chiefly upon the point of “ the wisdom and firmness ” of his administration, in reference to England and France, and embraced the investigation of all our relations with the latter power. Objection had been immediately made to the phrase which has furnished so much sport to the British wits, not only by the opposition, but by several of the most decided federal members. One of these, Mr. Thatcher, finding that it interfered with the principal purpose of obtaining an appearance of unanimity in the homage to Washington and his course of policy, moved, at length, after it had been discussed with some copiousness, though incidentally, that the words “ spectacle of a whole nation the freest and most enlightened,” should be amended so as to read “ the spectacle of a free and enlightened nation,”—*which was carried without a division*. In the course of the debate, a suggestion was, indeed, made, in the way of exception, that the use of the superlative would give umbrage to France; but this consideration must have proved the reverse of dissuasive for the majority, in the state of their feelings towards that power, with whom they so soon afterwards came to open war. They concurred in the amendment with such readiness, from the two-fold motive of facilitating the adoption of the material parts of the answer, and avoiding what might have the air of national arrogance.

‘ Thus we see that the famed “ *proposition of congress to declare America the freest and most enlightened nation on the globe*,”—the “ *act of congress by which the Americans established that they are the most enlightened people of the world*,”—was no more than an occasional phrase, hazarded by a committee in the draught of a domestic paper, for purposes distinct from that of glorifying the nation; which phrase, though equally suited to favourite aims of the majority of congress, was disavowed and rejected by that majority, chiefly because it savoured of presumption, and seemed to infringe upon strict national decorum. The transaction argues, on the whole, in the congress, sentiments opposite to those which it has furnished the English writers occasion to impute; and, when we advert to the nature of the dispositions towards England, which were mingled with its origin, we must find their representations still more ungracious and illiberal. An instance of the same scrupulousness is certainly not to be found in the annals of the British parliament. I refer to the answers of that body to the speeches

from the throne, and to the votes of thanks as presented by the speaker,—particularly the last, Mr. Abbot,—to the public servants whom it has distinguished, for self-applause and claims of national superiority, beyond which, no intoxication of pride, or reason of state can ever, in the civilized world, carry national pretensions. This reference from an American will, perhaps, be thought a very deficient measure of recrimination; but it is to be borne in mind, that, however transcendent may be the British nation, in all respects, in the comparison with her “kinsmen of the west,” her pre-eminence, in valour and science at least, over the other nations of Europe, is not so far incontrovertible and notorious, as that, while constantly asserting it herself, she can, without inconsistency or assurance, make a standing jest of the single example of exaltedness which she charges upon the American congress.

‘The obnoxious phrase in the draught of the American committee was, in fact, warrantable in itself, and might have been adopted, as it was meant, with perfect propriety. The committee had in view civil and religious freedom combined, and the diffusiveness of political light, and elementary knowledge—points in which I think it hardly possible to contest the supremacy of the United States. For proclaiming this supremacy, there were strong motives derived from the peculiar situation of the country in regard to France, at the juncture. The confidence of a part of the American people in their own institutions and political wisdom, seemed to be shaken in some degree by the pretensions of French democracy, and to stand in need of such confirmation as the body of their representatives could furnish, for their protection against the most mischievous delusions.

‘Although I may appear to have allotted already too much space to this topic, I must claim permission to introduce the observations which were made by Fisher Ames, in congress, on the occasion. They belong, in strictness, to its history.

‘Mr. Ames said—“If a man were to call himself more free and enlightened than his fellows, it would be considered as arrogant self-praise. His very declaration would prove that he wanted sense as well as modesty; but a nation might be called so by a citizen of that nation, without impropriety, because in doing so, he bestows no praise of superiority on himself; he may be in fact, sensible that he is less enlightened than the wise of other nations. This sort of national eulogium may, no doubt, be fostered by vanity and grounded in mistake: it is sometimes just; it is certainly common, and not always either ridiculous or offensive. It did not say that either France or England had not been remarkable for enlightened men; their literati are more numerous and distinguished than our own.

‘“The general character with respect to this country, was strictly true. Our countrymen, almost universally, possess some property and some portion of learning,—two distinctions so re-

markedly in their favour as to vindicate the expression objected to. But go through France, Germany, and most countries of Europe, and it would be found that out of fifty millions of people, not more than two or three had any pretensions to knowledge, the rest being, comparatively with Americans, ignorant. In France, which contains twenty-five millions of people, only one was calculated to be in any respect enlightened, and perhaps under the old system there was not a greater proportion possessed of property; whilst in America, out of four millions of people, scarcely any part of them could be placed upon the same ground with the rabble of Europe.

“That class called vulgar, canaille, rabble, so numerous there, does not exist here as a class, though our towns have individuals of it. Look at the Lazzaroni of Naples: there are 20,000 or more houseless people, wretched and in want! He asked whether where men wanted every thing, and were in the proportion of twenty-nine to one, it was possible that they could be trusted with power? Wanting wisdom and morals, how could they use it? It was therefore that the iron hand of despotism was called in by the few who had any thing, to preserve any kind of control over the many. This evil, as it truly was, rendered real liberty hopeless.

“In America, out of four millions of people, the proportion of those who cannot read and write, and who, having nothing, are interested in plunder and confusion, and disposed for both, is exceedingly small. In the southern states he knew there were people well informed; he disclaimed all design of invidious comparison; the members from the south would be more capable of doing justice to their constituents; but, in the eastern states, he was more particularly conversant, and knew the people in them could universally read and write, and were well informed as to public affairs. In such a country, liberty is likely to be permanent. It is possible to plant it in such a soil, and reasonable to hope, that it will take root and flourish long, as we see it does. But can liberty, such as we understand and enjoy, exist in societies where the few only have property, and the many are both ignorant and licentious?

“Was there any impropriety, then, in saying what was a fact? As it regards government, the declaration is useful. It is respectful to the people to speak of them with the justice due to them, as eminently formed for liberty and worthy of it. If they are free and enlightened, let us say so. Congress ought not only to say this because it was true, but because their saying so would have the effect to produce that self-respect which was the best guard of liberty; and most conducive to the happiness of society. It was useful to show where our hopes and the true safety of our freedom are reposed. It procured in return from the citizens a just confidence; it cherished a spirit of patriotism unmixed with foreign alloy, and the courage to defend a constitution which a people really enlightened knows to be worthy of its efforts.”

The exposure which Mr. Walsh has made of the self-contradictions and absurdities of the Quarterly and Edinburgh Reviews, as well as of their rancorous hostility and inveterate ill will towards this country, we cannot but recommend to the attention of Americans, as worthy of a careful perusal, at a time when those Journals, in almost every number of which more or less scurrility is vented against the character of our nation, have notwithstanding a circulation in the United States twice as extensive as any American Journal. We do not mean to question the ability with which they are conducted for their own purposes, such as those purposes are, but what confidence can be reposed in the accuracy or candour, or soundness, of disquisitions, whatever be the subject, proceeding from writers, who, in every topic that is familiar to us, and on which we have opportunities to detect their falsities, are manifestly guilty of the most odious virulence, and the most ridiculous inconsistency. Writers that take it upon themselves, confidently to instruct the world upon almost all subjects, and yet betray so much gross ignorance and violent prejudice, as to some of the matters which they attempt to elucidate, ought to be read on all subjects with little reliance on their veracity or good sense.

The part of the *Appeal* which has appeared to us by far the most important, is the disquisition towards the end of the volume, upon the slave trade. The development there made of the true history of that disgraceful traffic, and of the efforts on both sides of the Atlantic, to terminate it, is highly valuable, and differs from the rest of the work, in being not merely a judicious collocation of facts already pretty generally known—but a view in a great measure novel, and supported by very forcible argument, and very conclusive evidence.

This subject, however, deserves, and shall receive a separate examination.

ART. X.—*The Speech of Charles C. Western, Esq. M. P.* Upon his Motion for a more frequent Delivery of the Jails. 8vo. pp. 16. London. 1819.

[From the Eclectic Review.]

THE motion of the honourable member for the county of Essex, which this speech introduced, relates to a most important branch of that reform which is so loudly called for in the administration of our Criminal Jurisprudence. The great obstacle which continually presents itself to any attempts to introduce classification and a better discipline within our jails, is the crowded state of the prisons. From the return made by order of the House of Commons, it appears that eighty-five jails, which are stated as capable of containing only 7263 prisoners, had in them at one time, 10,628.

'By the 24th, of the king, the number of classes or departments pointed out to be essentially necessary, amount to eleven in number: and even these are not sufficient to keep offenders of different descriptions properly separated from each other, and to prevent the fatal mischief of associating the young offender with the hardy and inveterate practitioner. Now, out of three hundred and thirty-eight prisons of all descriptions it appeared that seventeen only were classed or divided according to law; ninety had only two divisions, merely to separate males from females; fifty-eight had only three, fifty-one, four; nineteen, five, and so on—The same statute gives directions for materials to be found and prisoners set to work; but, in two hundred and seventy-four of the prisons no work at all was done; in sixty-four some work was done, and in some few of these sixty-four a considerable deal had been accomplished.'

Now, Mr. Western showed that if there was but another jail delivery some time in January, it would diminish to very nearly *one half*, the total number of untried prisoners for whom it is now necessary to provide room in the jails, and to maintain so many months longer. The following facts appeared from the papers laid before the House of Commons. At the last Maidstone assizes, out of 177 prisoners for trial, 29 were in prison before the 1st of October last, and 83 before the 1st of January. A jail delivery in January therefore, would have reduced the number for trial, from 177 to 94. At the last Lent assizes at Chelmsford, the total number tried was 166, 25 of whom were in prison before the 1st of October. Of these 25, *eleven were acquitted*, six of them being discharged by proclamation.

'Two were in prison eight months; three, seven months and eight days; three, six months and eighteen days; whilst, on the other hand, sixteen convicted of felony, were considered to be sufficiently punished by imprisonment *under six months*.'

Mr. Western dilates upon the unquestionable injustice of this long detention before trial, so contrary to the spirit and even the letter of our statute law. More than one third of the prisoners tried are in general acquitted. Of the twenty-nine tried at Maidstone, who had lain in prison since the first of October, *seventeen* were acquitted, nine of them by proclamation, having no bill found against them, or not prosecuted. At the same time, twenty-five convicted felons were sentenced to imprisonment, the longest period of confinement being six months. Nothing is more common than for the court to address the prisoner, and tell him, that in consideration of the time he had lain in prison, his sentence was, a further imprisonment for one month only.

'Two men thus brought to the bar, who had each been in prison five months,—the one convicted, is told that his sentence is one

month imprisonment only, in consequence of five already suffered; the other is put up afterwards, and a jury of his country return a verdict of *not guilty*, yet has he endured *five-sixths* of the punishment of the one who was convicted. There were three at Maidstone, who, after being above *seven* months in prison, were discharged by proclamation.

‘Upon the whole, it appears that 405 of those persons who were tried at the last assizes, had been in jail before the first of October, whilst 800 persons, convicted of felony, suffered under their sentence a *lighter* punishment than the 405 had experienced before trial.’

It is impossible for eloquence to add to the force of these facts, and, indeed, nothing can be more dispassionate than the tone in which Mr. Western argued in support of the motion he brought forward. It must, we think, be adapted to impress a foreigner with a high idea of the British house of commons, to notice the calm business-like way in which the most important legislative measures are transacted, and to contrast, with the frigid declamation and set speeches of certain foreign assemblies, such sober unaffected argumentation as this speech of Mr. Western.

ART. XI.—*The Natural Bridge.*

[Explanation of the plate.]

THE coloured print accompanying this number, is executed from a drawing made on the spot by a gentleman of Philadelphia, well known for his taste and talent, and is believed to be a very correct likeness of the wonderful scene which it represents.

The Natural Bridge in Rockbridge county Virginia, is too familiarly known to require a very minute description in explanation of the plate. The account given by Morse, is this:

‘The height of the bridge from the water is about 210 feet. The bases of the abutments are in different places, from 48 to 70 feet apart, the mean distance being about 60 feet. One of these walls or abutments is nearly perpendicular; the other falls back so that the top of the arch is from 80 to 90 feet wide. The covering of the arch is from 40 to 50 feet thick. It is of lime-stone forming one entire mass with the two abutments. This is thought by some to contradict the idea, that this fissure was produced by some “great convulsion.” Its surface, over which is a considerable road, is a gentle slope, and stony; but generally covered with earth, which supports many large trees. The under side is lower at one end than at the other. Both ends rise like an arch, but in the middle extend horizontally, nearly in a straight line. The walls which support the arch, and those which form the sides of the bridge, are very irregular. In some parts they are smooth and perpendicular, in others there are cavities, while other parts

exhibit a protuberant and craggy surface. The bridge crosses the vale obliquely. In the middle it is 65 feet in breadth, but much wider at the ends. The banks which support the bridge extend with the same height, several hundred yards on each side of the stream, but they do not correspond with each other as if rent asunder. Neither does the "fissure continue straight for a considerable distance above and below the bridge." Its course resembles an ill formed S, spreading wider as it extends either above or below. Neither the Blue Ridge nor the North Mountain, can be seen below the bridge. They are both visible from its top, the former six, the latter eight miles distant. Few persons have the courage to approach the sides of this bridge. Those who do are instantly seized with terror. They involuntarily fall to the ground, cling to a stone or tree, look down on the frightful abyss, gaze with astonishment at the massy walls, the deep winding valley, the rushing stream, and the distant hills. To persons below, a prospect not less awful and grand is presented. They view the towering arch, the frightful precipice, the gloomy forests, the distant sky, and adore that God who spake, and it was done; who commanded, and it stands fast.'

This print is the first of a series of views of remarkable American scenery, executed in similar style, which it is intended shall embellish the numbers of the *Analectic Magazine*.

ART. XII.—*Fanny*. Published by C. Wiley and Co. New York. pp. 49. 8vo.

A WORK, under this title, which we shall call a *poem*, although the author with rare modesty has forborne so to do, has just appeared. It is attributed to the pen of one of those gentlemen who have amused the public with the lively *jeux d'esprit* in the newspapers under the signature of *Croaker & Co.*

The present production is only a more prolonged effort, or rather a more prolonged indulgence in the same humorous style. The total absence of all appearance of effort, and the graceful ease and vivacity of the versification forms, indeed, one of its most pleasing characteristics.

It is a series of sprightly verses which make harmless sport of many of the public characters of New York, mixed with some general satire preserving the same vein of delicate humour, and jocularly free from coarseness. There is little or no story in it, and the poor heroine is but little attended to—the local allusions are frequent and appear (we understand) extremely piquant and diverting to those who comprehend their full force—we must avoid them however, as much as possible, in the selections we are about to make for the entertainment of readers generally. The heroine is thus introduced in the first stanzas—

Fanny was younger once than she is now,
 And prettier of course: I do not mean
 To say, that there are wrinkles on her brow,
 Yet, to be candid, she is past eighteen—
 Perhaps past twenty—but the girl is shy
 About her age, and God forbid that I

Should get myself in trouble by revealing
 A secret of this sort; I have too long
 Lov'd pretty women with a poet's feeling,
 And when a boy, in day dream and in song,
 Have knelt me down and worshipp'd them: alas!
 They never thank'd me for't—but let that pass.

I've felt full many a heart-ach in my day,
 At the mere rustling of a muslin gown,
 And caught some dreadful colds, I blush to say,
 While shivering in the shade of beauty's frown.
 They say her smiles are sunbeams—it may be—
 But never a sunbeam would she throw on me.

But Fanny's is an eye that you may gaze on
 For half an hour, without the slightest harm;
 E'en when she wore her smiling summer face on
 There was but little danger, and the charm
 That youth and wealth once gave, has bade farewell.
 Here is a sad, sad tale—'tis mine its woes to tell.

Her father kept, some fifteen years ago,
 A retail dry-good shop in Chatham-street,
 And nurs'd his little earnings, sure though slow,
 Till having muster'd wherewithal to meet
 The gaze of the great world, he breath'd the air
 Of Pearl-street—and *set up* in Hanover-square.

The change from obscurity to wealth and importance is then described—And local subjects are touched upon, some of which it is impossible for any but an inhabitant of New York entirely to understand—the following hit at Mr. Bristed, and the comparison between ancient and modern excellence is easily comprehensible at a distance.

Dear to the exile is his native land,
 In memory's twilight beauty seen afar:
 Dear to the broker is a note of hand,

Collaterally secured—the polar star
Is dear at midnight to the sailor's eyes,
And dear are Bristed's volumes at "half price;"

But dearer far to me each fairy minute,
Spent in that fond forgetfulness of grief;
There is an airy web of magic in it,
As in Othello's pocket handkerchief,
Veiling the wrinkles on the brow of sorrow,
The gathering gloom to-day—the thunder cloud to-morrow.

The last words were beyond his comprehension,
For he had left off schooling, ere the Greek
Or Latin classics claimed his mind's attention:
Besides, he often had been heard to speak
Contemptuously of all that sort of knowledge,
Taught so profoundly in Columbia College.

We owe the ancients something. You have read
Their works, no doubt—at least in a translation;
Yet there was argument in what he said.
I scorn equivocation or evasion,
And own, it must, in candour, be confest,
They were an ignorant set of men at best.

'Twas their misfortune to be born too soon
By centuries, and in the wrong place too;
They never saw a steam-boat, or balloon,
Velocipede, or Quarterly Review;
Or wore a pair of Baehr's black satin breeches,
Or read an Almanac, or C*****'s Speeches.

In short, in every thing we far outshine 'em.—
Art, science, taste, and talent; and a stroll
Through this enlightened city would refine 'em
More than ten years hard study of the whole
Their genius has produced of rich and rare—
God bless the Corporation and the Mayor!

In sculpture, we've a grace the Grecian master,
Blushing, had own'd his purest model lacks;
We've Mr. B*****t in the best of plaster,
The witch of Endor in the best of wax,
Besides the head of Franklin on the roof
Of Mr. L**g, both jest and weather proof.

And on our City Hall a Justice stands;
 A neater form was never made of board,
 Holding majestically in her hands
 A pair of steelyards and a wooden sword;
 And looking down with complaisant civility—
 Emblem of dignity and durability.

For purity and chastity of style,
 There's Pell's preface, and puffs by Horne and Waite.
 For penetration deep, and learned toil,
 And all that stamps an author truly great,
 Have we not Bristed's ponderous tomes? a treasure
 For any man of patience and of leisure.

Oxonian Bristed! many a foolscap page
 He, in his time, hath written, and moreover
 (What few will do in this degenerate age)
 Hath read his own works, as you may discover
 By counting his quotations from himself—
 You'll find the books on any auction shelf.

I beg Great Britain's pardon; 'tis not meant
 To claim this Oxford scholar as our own:
 That he was shipp'd off here to represent
 Her literature among us, is well known;
 And none could better fill the lofty station
 Of learning's envoy from the British nation.

We fondly hope, that he will be respected
 At home, and soon obtain a place or pension.
 We should regret to see him live neglected,
 Like Ashe, and Moore, and others we could mention;
 Who paid us friendly visits to abuse
 Our country, and find food for the Reviews.

But to return.—The Heliconian waters
 Are sparkling in their native fount no more,
 And after years of wandering, the nine daughters
 Of poetry, have found upon our shore
 A happier home, and on their sacred shrines
 Glow in immortal ink, the polish'd lines

Of Woodworth, Doctor Farmer, Moses Scott—
 Names hallow'd by their readers' sweetest smile;
 And who that reads at all, has read them not.

"That blind old man of Scio's rocky isle,"
Homer, was well enough; but would he ever
Have written, think ye, the Backwoodsman? *never*.

Alas! for Paulding—I regret to see
In such a stanza one whose giant powers,
Seen in their native element, would be
Known to a future age, the pride of ours.
There is none breathing who can better wield
The battle-axe of satire. On its field

The wreath he fought for he has bravely won.
Long be its laurel green around his brow!—
It is too true, I'm somewhat fond of fun
And jesting; but for once I'm serious now.
Why is he sipping weak Castalian dew?
The muse has damn'd him—let him damn the muse.

The author forgets himself sometimes and betrays the true poet
in spite of his levity—the next *excerpta* show that when serious
he can appear to as much advantage as in his merrier moments.

Weehawken! In thy mountain scenery yet,
All we adore of nature in her wild
And frolic hour of infancy, is met;
And never has a summer's morning smil'd
Upon a lovelier scene, than the full eye
Of the enthusiast revels on—when high,

Amid thy forest solitudes, he climbs
O'er crags, that proudly tower above the deep,
And knows that sense of danger, which sublimes
The breathless moment—when his daring step
Is on the verge of the cliff, and he can hear
The low dash of the wave with startled ear,

Like the death-music of his coming doom,
And clings to the green turf with desperate force,
As the heart clings to life; and when resume
The currents in his veins their wonted course,
There lingers a deep feeling—like the moan
Of wearied ocean, when the storm is gone.

In such an hour he turns, and on his view,
Ocean, and earth, and heaven, burst before him.
Clouds slumbering at his feet, and the clear blue

Of Summer's sky, in beauty bending o'er him—
The city bright below; and far away,
Sparkling in golden light, his own romantic bay,

Tall spire, and glittering roof, and battlement,
And banners floating in the sunny air;
And while sails o'er the calm blue waters bent,
Green isle, and circling shore, are blended there,
In wild reality. When life is old,
And many a scene forgot, the heart will hold

Its memory of this; nor lives there one
Whose infant breath was drawn, or boyhood days
Of happiness, were pass'd beneath that sun,
That in his manhood prime can calmly gaze
Upon that bay, or on that mountain stand,
Nor feel the prouder of his native land.

The heroine, so long forgotten, is at length reverted to, but she
still appears to be no great favourite with her bard—

But where is Fanny? She has long been thrown
Where cheeks and roses wither—in the shade.
The age of chivalry, you know, is gone;
And although, as I once before have said,
I love a pretty face to adoration,
Yet, still, I must preserve my reputation,

As a true Dandy of the modern schools.
One hates to be old-fashioned; it would be
A violation of the latest rules,
To treat the sex with too much courtesy.
'Tis not to worship beauty, as she glows
In all her diamond lustre, that the Beaux

Of these enlighten'd days at evening crowd,
Where fashion sparkles in her rooms of light.
That "dignified obedience; that proud
Submission," which, in times of yore, the Knight
Gave to his "Ladye-love," is now a scandal,
And practis'd only by your Goth or Vandal.

To lounge in graceful attitudes—be star'd
Upon, the while, by ev'ry fair one's eye,
And stare one's self, in turn; to be prepar'd

To dart upon the trays, as swiftly by
 The dexterous Simon bears them, and to take
 One's share, at least, of coffee, cream and cake,
 Is now to be *the ton*, &c.

The poem concludes abruptly in the first line of what would be the CXXIII stanza if complete, leaving the reader much less interested for the fate of Fanny than amused by the playful wit and gentle pleasantry of Mr. Croaker.

ART. XIII.—*Account of a Patent taken out by Sir William Congreve, (England) for a new Steam Engine.*

DRAW a right-angled parallelogram, and let AB be the top, CD the bottom, AC being the perpendicular line on the left hand of the designer. Then at *a* take $aC = \frac{1}{4}$ of AC, and draw *ab* parallel to CD, and $= \frac{1}{3}$ of the same; from *b* draw a curve approaching to BD, convex towards that line, and going off in an asymptote to it; let this line end in *k*, leaving a small distance between its termination and AB; next from AB, at the point *g*, whose distance from *k* must equal the distance of *k* from BD, (and both be comparatively very small) draw the line *gh* parallel to the asymptote and curve, and not passing beyond *b*. Lastly, within *Aa hg* draw a circle and radii, to which the sides *Aa ab* are tangent, and the curve *gh* nearly so. This figure will be a vertical section of the steam engine. AB DC is the boiler, *abk* is an iron division of the same, cutting off the part *Aa bk*, and having a perforation in *ab*, in which a pipe is inserted, so that the water may flow freely from the upper into the lower division. *gh* is a similar division open at *h*, but the space *gB* is air-tight, the circle represents a water-wheel freely suspended on its axis within the boiler, and working a toothed wheel of smaller dimensions, whose centre is just above the line AB; the boiler is open, except the small part *gB*, and is supplied with water by a ball-cock at A. With this arrangement, when the steam arises from the water in *abCD*, it will ascend up towards *k*, and pass down the open space *kghh*, forcing the water before it, and thus communicating velocity to the water-wheel, being compressed in the steam chamber according to the height of the column of water thus forced down from *k* to *h*. 'Rushing, therefore, with the force thus acquired through the aperture *h*, it not only drives round the wheel by its energy and expansion as it ascends, but produces by the actual displacement of all the water or other fluid in the ascending buckets, a buoyant power on that side of the wheel equal to the actual weight of the quantity of water or other fluid thus displaced. The least moving power, therefore, of such a wheel, independent of the energy and expansion of the steam, may be reckoned as equal to the power which the same overshot-wheel

would exert working in air by the fall of a column of water or other fluid, equal in quantity to the displacement of the steam in this case. The upper part of the boiler is always kept full by a common ball-cock, and the water in the upper compartment of the boiler communicating with that in the lower through the bent pipe *ef*, the lower boiler will thus also be regularly fed; and when the steam is up, the water in the lower boiler, or rather in the bottom of the steam chamber, will always stand on a level with the top of the aperture *h*, for then the opposite columns of pressure condensing, the steam between them will be in equilibrium; and up to this level will be the lower compartment of the boiler, while working, be always supplied through the pipe *ef*, though the steam cannot escape through it.'

ART. XIV.—*Miscellaneous Articles, &c.*

Comparative Table of the Extent, Population, Riches, Debts, Revenues, and Taxes, of Great Britain and France, for the year 1819.

| | Great Britain and Ireland. | France. |
|---|----------------------------|----------------|
| Surface | 21,114,000 hect. | 52,000,000 |
| Population | 12,600,000 ind. | 29,827,000 |
| Agricultural Capital | 61,000,000,000 fr. | 57,522,000,000 |
| Gross produce of Agriculture | 3,875,000,000 | 4,879,000,000 |
| Net Produce ditto | 1,461,300,000 | 1,345,000,000 |
| Gross produce of Manufacturing Industry | 2,250,000,000 | 1,404,000,000 |
| Horses, Mules, &c. | 1,818,000 | 1,657,000 |
| Oxen, &c. | 7,200,000 | 4,682,000 |
| Sheep, &c. | 40,860,000 | 35,189,000 |
| Value of Exports | 1,000,000,000 | 370,000,000 |
| Cotton imported and wrought | 25,000,000 | 10,500,000 |
| Public Debt | 20,000,000,000 | 3,050,000,000 |
| Interest thereon | 1,000,000,000 | 232,000,000 |
| Revenue of the state | 1,500,000,000 | 889,210,000 |
| Proportion of Individuals | 1,800,000,000 | 827,790,000 |

(*Gazette de France.*)

Croatian Literature.—The Austrian 'Observer' announces the publication of a work on Jurisprudence in the Croatian language entitled '*Predavanja*,' &c. that is to say elements of Hungarian civil law, by E. Domin, professor of civil law in the Royal Academy of Agram. 'This work written with perspicuity will increase the reputation of its learned author, and it is the more agreeable to us to announce it as it is the production of a country more famed abroad for the warlike spirit of its inhabitants than for the culture of the national language.

Rev. Encyclopedique.

Modern Greek Literature.—Mr. Koumas, professor and director of the

new Greek college at Smyrna, has arrived at Vienna for the purpose of publishing several works. He has already issued the two first volumes of his *Course of Philosophy*, in modern Greek. He has also published the *Elementary Chronology* of Mr. Schoell, translated from the French, and the '*Abridgment of the history of Philosophy*,' by Teneman, translated from the German. These two translations are also in modern Greek, and dedicated to Mr. Nicolaidēs, a Greek merchant, a native of Smyrna, but established at Odessa, and become illustrious for his generous patriotism. It is at the expense of this noble minded merchant these works are published for the instruction of youth. By his direction

more than three hundred copies are distributed gratis among those professors and students who distinguish themselves by their virtues, their talents, and their zeal in learning. *ib.*

Among the learned men who do honor to modern Greece, Mr. Constantinos Oikonomos justly occupies a distinguished rank. In 1813 he published an excellent '*Treatise of Rhetoric*.' He is professor of Greek and Latin literature, and has formed a number of excellent scholars. He is also preacher in the churches at Smyrna, and has acquired a great reputation by his attractive eloquence which draws to his sermons, besides the inhabitants of that opulent town, many consuls and other Europeans of distinction. In the number of his admirers is Mr. Anthimos, Archbishop of Smyrna, a native of Maxos, a respectable prelate and a zealous friend of letters.

Mr. Oikonomos, without having ever quitted Greece is profoundly versed in general literature, in the Latin, Italian, French and German languages. The present patriarch of Constantinople offered him one of the first chairs in the grand college at that capital, but he has been unwilling to leave the country of Homer, where he is detained by gratitude and friendship.

He is the author of a work entitled ΓΡΑΜΜΑΤΙΚΩΝ, &c. or a Course of Belles Letters, recently published, and dedicated to Mr. Alexander Mawros, one of the richest merchants of Greece, and at the same time one of the chief benefactors of that unhappy country. The greater part of the Greek merchants, particularly those of Odessa, where the duke de Richelieu, formerly governor general of the Crimea, left so honourable a name, contribute also, each according to his abilities, to restore fallen Greece, and to revive among the Grecian youth a taste for liberal studies, and a love of letters, sciences, and the arts.

There are three Journals published at Vienna, in modern Greek, the *Commercial Telegraph*, the *Literary Telegraph* and the *Literary Mercury*. And one is just established at Stagira, called *Calliope*, by Mr. Athanasius, pro-

fessor of modern Greek in the Imperial Academy of that town.

German Universities.—The disturbances connected with the Universities of Germany, appear to have had considerable effect upon the number of Students belonging to them. Formerly Gottingen reckoned more than a thousand students; but from a late estimate it appeared to have only 770. Halle has 500; Breslau has 366; Heidelberg has 363; Gressen has 241; Marburgh has 197; Kiel has 107; Rostock has 160; Greifswald has 55; Landshut has 640; Tubingen has 698; Berlin has 942; Leipsic has 911; Jena has 634; Vienna has 957; and Prague has 880. The whole number is 8,421 in the sixteen principal Universities of Germany.

Search of the Tiber and Pompeia.—The search of the Tiber has commenced at Rome, but it is said with but little success. The excavations at Pompeia are carried on very successfully, and several new edifices are said to have been discovered in the street which leads to the temple of Isis, to that of Hercules, and to the Theatre. Some surgical instruments, of good workmanship, are described to have been found.

Prize Questions.—The royal academy of Inscriptions and Belles Letters at Paris, have proposed the following prize subject for the year 1821:—'To compare the monuments which remain of the ancient empire of Persia and Chaldea, either edifices, bassorelieves, statues, or inscriptions, amulets, coins, engraved stones, cylinders, &c., with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin, and Oriental writers, on the opinions and customs of the Persians and Chaldeans, and to illustrate and explain them as much as possible by each other.'

The prize is a gold medal of 1,500 francs value. The essays are to be written in Latin or French, and sent in before the 1st of April, 1821. The prize will be adjudged in July following.

The Society of Sciences, Arts and

Belles Letters at Dijon has proposed the following questions as the subject for the prize to be awarded in 1820:— 'What may be the most effectual means of extirpating from the hearts of Frenchmen that moral disease, a remnant of the barbarism of the middle ages; that false point of honor which leads them to shed blood in duels, in defiance of the precepts of religion and the laws of the state?'

Prizes proposed by the Royal Academy of Copenhagen.—Mathematics.—Num inclinatio et vis acus magneticæ iidem, quibus declinatio diurnis variationibus sunt subjectæ? Num etiam longiores, ut declinatio, habent circuitus? Num denique has variationes certis finibus circumscribere possumus?

Quibus naturæ legibus rejetur primaria evolutio corporum animalium, ut formam sive regularem, sive abnormem abscissant.

The prizes attached to these subjects are 50 Danish ducats.

Geology.—Quæ Saxa ad montes ordinis secundi, seu transitorios, pertinentia in Norwegia reperiuntur?

This prize proposed by his excellency S. G. Moltke, is of the value of 550 rubles. The memoirs are to be written in Latin, French, English, German, Swedish, or Danish, and should be directed to M. H. C. Orsted, secretary to the academy, by December, 1819.

Scientific Questions.—The royal academy of sciences and Belles Letters of Brussels have proposed for competition, during the year 1820, the following questions in the department of science.

1. Suppose a plate of a given figure, attached to a surface either by means of screws of a known number, position, and force, or by means of some intermediate matter capable of uniting the one to the other solidly, and the specific tenacity of which is also known; if to a point in the circumference of this plate, an arm be affixed, which acts in the same plane with the surface, it is required to know what resistance this plate will be capable of making against a force applied to this arm as a lever, considering the material, as well of the plate as of the arm and surface, as a

perfect mathematical abstraction; that is to say, as perfectly rigid or non-elastic, as infrangible or incapable of breaking, &c.?

2. A body being suspended from the extremity of a cord, the other extremity of which is fixed to the roof of a room; if this body is made to describe an arc of a certain circle round the fixed extremity; and if, besides, a movement of projection is given to it,—it is required to know the nature of the curve, or rather double curvature, which this body will describe according to the hypothesis.—As is the resistance of the air, so is the square of velocity?

3. If there is an identity between the forces which produce the electrical phenomena, and those which produce the galvanic phenomena, whence is it that we do not find a perfect accordance between the former and the latter.

4. Many modern authors believe in the identity of the chemical and galvanic forces,—it is required to prove the truth or falsity of this opinion.

5. What is the true chemical composition of sulphurets, as well oxidized as hydrogenized, made according to the different processes, and what are their uses in the arts?

The answers are to be supported, as far as possible, by new facts and experiments easy of repetition.

COMMUNICATED.

Obituary.—In the neighbourhood of Georgetown S. C. departed this life on the eleventh of August, Joseph Pyatt, Esq. in the thirtieth year of his age.

Death in all his triumphs, never exulted over an event, more melancholy in its circumstances and better calculated to prostrate human pride. But a little while, and the deceased was seen in the ruddy bloom of manhood, mingling as eagerly as any of us, in the busy pursuits of life, full of present joy, flushed with future hope. Where is he now? and where are his air-built visions?—The morning had already passed away, without a cloud, and the peerless brightness with which the noon commenced seemed to promise a long summer day of ceaseless sunshine and unbroken serenity. Alas! how shadowy and delusive is every thing of this world. At the very moment when the sky was clear-

est and every prospect fairest, then suddenly shut in, a dark and dismal night, that night which no eye can see and live, the cold and comfortless night of death and the grave. Thus was extinguished the soft light of how much virtue!—Thus was frozen forever the genial current of how much warm and generous sensibility! A more estimable man never fell before the dread destroyer. In his loss, the public at large have sustained no ordinary misfortune. Few who have been cut off so early from society have left the memory of as much usefulness behind them. His whole system glowed with a benevolence equally pure and expansive. The entire human family were his kindred. He could never for a moment view with indifference, the vicissitudes by which any of its members were either favoured or afflicted. This feeling of philanthropy thus a presiding principle of his bosom, was constantly observed influencing and distinguishing the actions of his life. Public spirited even to munificence, charitable almost to a fault, he may be said to have held only in trust for the benefit of others, the abundant means with which providence had blessed him. If in the bereavement of this excellent fellow citizen, the community in general have sustained an afflicting privation, how much more heavily has the calamity fallen upon the narrower circle of his more immediate associates. Real life has never known, imagination has scarcely ever 'bodied forth' a character more happily constituted to conciliate esteem and rivet affection. In all those soft, benign, winning amiabilities, which tend so much to cheer, decorate, and adorn 'the mild majesty of private life,' nature had exercised towards him unbounded liberality. To these gentle and unobtrusive, but enviable qualities he united others of a higher order, with which they are not always associated. Whenever the occasion required it, he never failed to exhibit the utmost independence and firmness. Upon subjects of trivial consequence, the transient topics of the passing hour, no man was more ready to yield to even the prejudices and caprices of others. But when matters of deeper interest and higher moment engaged his atten-

tion, it belonged to the transparent frankness of his disposition to assert, and to the lofty manliness of his character, to maintain the unbiassed convictions of his own judgment. In all the variety of the ever-changing intercourse between man and man, his conduct was graduated by a most refined and high-toned standard. With those worldly maxims, which too commonly prevail abroad in society, the pure and exalted sentiments of his mind could hold no possible communion. From these interested and heartless sacrifices of moral sensibility and conscientious conviction, which we every day see too successfully made, every susceptibility within him uniformly and instantly revolted. Nor did this erect and dignified carriage alone distinguish the walk of his manhood. It is perfectly recollected, that even in the earliest periods of his youth, the habits of his mind and his life were formed and regulated in implicit obedience to the nicest chastity of principle and the finest chivalry of feeling. These ethereal attributes appear to have been given to him at his birth, and to have been breathed, as it were, into the very essence of his being. But that bosom which was the favourite seat of every social virtue, has been touched by the clay-cold hand of death. That heart which was the shrine where honour loved to worship, is mouldering in the dust. The countless ties by which this amiable and accomplished man had become connected and intertwined with the best affections of his friends, have been rudely torn asunder, and now bleed at every pore. Yet there is another circle, nearer and dearer, which this dreadful dispensation has plunged still deeper in affliction. Of the desolation and despair, which reigns there, and crushes the spirits of its members, we are not here to speak. Sacred be their sorrows! Hallowed their sufferings!—Oh! God of mercy, teach them to bow in un murmuring obedience and kiss thy chastening hand.

Spirit of my departed Friend!—accept this unworthy tribute from a heart, that has been withered by thy early fate, and which can only cease to cherish thy memory, when it becomes as cold as *thine*. G.

THE
DROOPING LAUREL.

I.

The show'rs had descended—I roam'd
by the heath,
And the clouds were all ting'd with
a bright golden hue,
The trees gently rustled by Zephyr's
mild breath,
And the sun was just bidding the
world an adieu.

II.

The flowers their bosoms wide spread
to the sky,
And seem'd heaven to thank for the
blessing around
But the laurel it dropped the lone tear
from its eye,
And waving imprinted a kiss on the
ground.

III.

I guess'd at its meaning.—'Oh! where
is he now!
The hero low-lain in his moss-cover'd
grave;
Nor mine is the pleasure that morn can
bestow,
Nor the evening's contentment—I
mourn for the brave.'

IV.

It ceas'd.—And the minstrel as passing
along,
Shall cause a green garland of laurels
to rise,
And breathing resistless, an hallowed
song,
Shall note the lone tomb where the
warrior lies. A.

—
EPIGRAPH INTENDED FOR THE DUKE OF
RICHMOND—late Governor general
of the British American Colonies,
who died Saturday, August, 28th.
1819.

To honour'd rest, here Richmond is
consign'd!
Who gen'rous liv'd, the friend of human
kind,
Who firmly trod, through life's distract-
ing maze,
Who sought no honours, but his coun-
try's praise;
Who scorn'd the meanness of the venal
tribe,
By gold unconquer'd, nor could gran-
deur bribe;
Whose soul superior, spurn'd the farce
of show,

Who lived with freedom, and who left
no foe.

—Religion's friend, the ornament of
state,

Alike lamented, by the poor and great;
The great lament his ripen'd glories
fled,

The poor lament him, whom his bounty
fed—

Here widows mourn, and helpless or-
phans cry,

Here sages sadden; and here virgins
sigh;

Here weep the virtues, here the graces
mourn,

And pour their incense, round his sa-
cred Urn.

Ages to come, shall emulate his fame,
And ev'ry virtue, kindle at his name;
The muse too, seeks to dignify her lays,
And live immortal; for she sings his
praise. E. B.

Reading, Penn.

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THE
ANALECTIC MAGAZINE.

FEBRUARY, 1820.

ART. I.—*Description of the Character, Manners and Customs of the people of India, and of their institutions religious and civil.* By the Abbe J. A. Dubois, Missionary in the Mysore. Republished by M. Carey & Son, Philadelphia.

AS, according to the poet, ‘the proper study of mankind is man,’ a work of the above description must afford ample materials to the philosopher and philanthropist, on which to speculate, and must excite a feeling of compassion, for the dark and superstitious condition of so large a portion of the human family, inhabiting so vast a proportion of the globe; and who, with respect to some of the arts, have arrived at a state of perfection, unrivalled by their more enlightened neighbours of Europe.

Man, in his original state, left to the guidance of his own blind will, is little elevated above the brute; his natural disposition is evinced on every opposition to his authority, and vents itself in the most inextinguishable rage; guided neither by the rules of moral or natural justice, he goes on in the work of destruction, regardless of consequences, and intent only on the gratification of the most implacable revenge; the

slightest insult is sufficient to excite his ire, and the punishment of death alone can appease his resentment. For many ages the ancient Germans, and savage hordes of the north, were little removed from the state we have described, until their conquests in the west, and consequent association with the civilized inhabitants of Italy, gradually refined and softened their natural ferocity, and eventually produced an amalgamation of character, manners, and customs. But the continent of India presents a phenomenon difficult of solution. A nation which was once the depository of all learning, science, and philosophy, whose brahmans or sages were the oracles of ancient Greece; and whose improvement might naturally be presumed to have increased with years, pertinaciously adhering to customs and usages, and the practice of the most absurd and superstitious ceremonies, rejecting with disdain the light of reason and revelation, and compelling even their conquerors to comply with their prejudices, is surely a matter of considerable astonishment, and a subject sufficient to excite the curiosity, and consequent endeavour to penetrate into so extraordinary a mystery.

Many narratives have been written descriptive of the character, &c. of the people of India; but the writers have preferred dealing so much in the marvellous, and relating the most improbable and ridiculous fictions, that they have deservedly fallen into contempt. As late as the year 1807, our author in his preface, says, ‘ Though Europeans have been in possession of regular and permanent establishments among the people of India for more than three hundred years, it is wonderful to observe how little authentic information they have collected respecting the various nations which inhabit that vast region.’ A few prominent features present themselves to every traveller in a foreign land, but to found a judgment on the general conduct and disposition of a people, as is too frequently the case, on so superficial an observation, is deserving of the highest reprobation, and both an injury to so-

society and literature. An intimate association with the inhabitants in their more private and secluded state; an adoption of their manners; a conformity to their customs and domestic economy, and above all an acquiescence even in their prejudices, is the only true mode of ascertaining the character, and estimating the qualities of a nation. It is not by exhibiting them in their worst, and most deformed state, or holding up to public odium and execration their vices, that we ought to judge of the moral deportment of a people; but by equally balancing their virtues and their vices; by searching into the origin and intent of their various institutions; and studying the genius of the people for whom they were created. Statements founded on such pretensions are entitled to our belief; a certain ingenuousness pervades the pages of such a writer, and forces conviction upon our minds, by the simple and unaffected style of the narrative. If such be the qualifications of the historian, the venerable Abbe is entitled to our implicit credit. A residence of many years among the Hindoos, during which he lived as one of themselves, adopting their manners, customs, and even prejudices, afforded him the means of becoming intimately acquainted with the subject on which he writes, and the unqualified respect and esteem in which he was held by all ranks and degrees of men, enabled him to scrutinize minutely into their civil and religious institutions. But it possesses further and higher confirmation, in the approbation of such men as major Wilks, sir James Mackintosh, Mr. Stewart, and general Malcolm, whose intimate acquaintance with the eastern languages, and high standing in the service of the East India Company, must, with every unprejudiced mind, render their evidence conclusive.

The author divides his subject into three parts: the 1st contains a general view of society in India: 2nd of the four stages of life of the Brahmans, and 3rd of Religion.

The division of society into casts, 'a Portuguese term which has been adopted by Europeans to denote the different classes or tribes,' and the various divisions and subdivisions, together with numerous sects and tribes, several of whom have customs peculiar to themselves, form a distinguishing feature in the state of Hindoo society. There are, however, four principal tribes, as follows: 'The first and most distinguished of all is the *Brachmana* or *Brahmans*: the second in rank is that of the *Kshatriya* or *Rajas*: the third the *Caisya* or *merchants* and *cultivators*, and the last that of *Sudras* or *cultivators subordinate to the others*.

'Each of these four principal tribes is subdivided into several more, of which it is difficult to determine the number and the sort; for this division varies in the different countries, and several casts known in one province do not appear in another.'

It would not be consistent with the limits of this paper, to follow the author through the various divisions into which these four grand casts are separated. I shall therefore content myself with quoting those the most remarkable, and as illustrative of the subject; for, as he says, speaking of the *Sudras*, 'I have never found any man in the provinces where I have lived, able to fix with precision on the number and species of them, although it is often, and indeed proverbially repeated, that there are eighteen chief subdivisions, and one hundred and eight others.' Again, speaking of those who are distinguished by some singular peculiarities, 'I am not aware, for example, that the very remarkable cast of *Naimars* or *Nairs*, in which the women enjoy a plurality of husbands, is to be found any where but in the forests on the coast of Malabar.

'The cast of *Calaris*, or robbers, who exercise their profession without disguise, as their birthright, is found but rarely beyond the *Marava*, a territory bordering on the fishing coast. The princes of this little state belong to the tribe and profession of *robbers*, and conceive their calling no way

discreditable to themselves or their tribe, as having legitimately descended to them by right of inheritance. So far from shrinking at the appellation, if one of them be asked who he is, he will coolly answer that he is a robber.

‘ There is another cast in the same province, called the *Totiyars*, in which brothers, uncles, nephews, and other kindred, when married, enjoy the wives in common.

‘ In the cast of the Mysore there is a tribe known by the name of *Morsa-Hokula Makulu*, in which when a mother gives her eldest daughter in marriage, she herself is forced to submit to the amputation of the two middle fingers of the right hand, as high as the second joint; and, if the mother of the bride be dead, the bridge-groom’s mother must submit to the cruel ceremony.’

Each cast is known by some distinguishing mark, either in dress, or manner of disposing it; and ‘ extravagant as many of their modes and customs are, they never draw down from casts of the most opposite habits and fashions the least appearance of contempt or dislike. Upon this point there is, through the whole of India, the most perfect toleration.’

Every nation has a peculiar costume which distinguishes it from another. The Romans had their *toga*; and during their empire in the east, it was prohibited to all to wear purple, except the royal family, hence the distinction of *Porphyrogenitus*, or born in the purple. The use of silk among the ancient Egyptians, was also confined to the royal family and nobility; and to this day, the descendants of Mahomet are distinguished by the green turban. The star is the distinguishing mark of nobility of the modern nations of Europe; but the vast variety of costume among the Hindoos, some of them of so ridiculous a fashion, is sufficient to raise the smile of pity and compassion for the gross ignorance and superstition that occasions it. The tribe of *Fakirs*, a species of *religieuse*, similar to the mendicant friars of Spain and Italy,

who live upon the credulity and superstition of the natives, present an appearance so disgusting, that it is difficult to conceive how any human beings, unless actuated by religious fanaticism, could render themselves so odious: their hair, which is suffered to grow very long, is plaited and interwoven with cow-dung; their bodies anointed with the same odoriferous perfume, over which they throw a white powder; a small piece of calico round the lower part of the body constitutes all their clothing; some are even destitute of this covering, and are frequently seen parading the streets in a state of nudity. To the eye of the Hindoo, who has been accustomed from his infancy, to look up with reverential awe, to these impostors, this voluntary sacrifice of all decency and cleanliness, is considered as the acme of religious perfection. Some communities, in consequence, have become extremely rich, by the contributions of their ignorant followers. It is a melancholy contemplation to reflect, that so many human beings, should resign themselves to the guidance and direction of a set of impious fanatics, and exercise rites and ceremonies that almost exclude them from the pale of civilized society. Reason, which is the distinguishing feature between man and brute, is never called into exercise in this country. The poor uneducated Hindoo never thinks of deviating from the customs of his ancestors; and through a long lapse of ages has continued in the same debased and depressed condition. From the respect which is paid to institutions of all descriptions, an encroachment on the privileges and customs of each other, would be attended with the most serious results, as we shall have occasion to point out.

‘Independently of the divisions and subdivisions common to all the casts, and the migration from one tribe into another through all India, a farther distinction arises from one family making alliance with another. This distinction is still more to be attended to in the case of intermarriage. For the Hindoos of good casts avoid as much as they can any

new alliance, and the heads of families use their utmost endeavours to dispose of their children amongst families with whom they are already connected either by consanguinity or affinity. Marriages are more easily contracted in proportion as the parties are more nearly related. A widower remarries with the sister of his former wife: the uncle espouses his niece, and the cousin his cousin. Persons so related possess an exclusive privilege to intermarry, upon the ground of such relationship: and, if they choose, they can prevent any other union, and enforce their own preferable right. But there is one singular exception from the rule; for the uncle will take to wife his sister's daughter, but by no means his brother's: the children of a brother will intermarry with those of the sister, but not the children of two brothers or of two sisters.

‘This distinction is invariably kept up through all the casts, from the Brahman to the Pariah. And although in the fiftieth generation, or in the twentieth degree of relationship, the male line retains its right in all cases to connect itself with the female; yet never can the children of the male line intermarry with each other, nor those of the female line unite.’

In consequence of this distinction, many inconveniences are prevented incident to the state of society in Europe; but, at the same time, the finer feelings of the heart are suppressed. The passion of love is a stranger to the bosom of the Hindoo; those little offices that cement affection, and constitute the happiness of the marriage state, are never considered in their domestic economy. Contracted at the early age of five or six years, a period before reason has even begun to dawn, no room is left for choice or selection, and neither deformity of body, dissimilarity of temper, or disposition, or any other cause, can annul the contract; and on the side of the woman it is irrevocable, for if even she become a widow, she is precluded from marrying again under pain of expulsion from the cast.

‘The most distinguished amongst the four great tribes, into which the Hindoos were originally separated by their first legislators, is that of the Brahmans,’ of whom alone we shall have occasion to speak, though they do not hold their rank undisputed, the *Panchalars* or five casts of artisans claiming an equality.

‘Of all the Hindoos, however, the Brahmans strive the most to keep up the feeling of outward and inward purity. Hence their ablutions are most frequent, and their abstinence most rigorous, not only from all kinds of food that has had the principle of life, but even from many of the simpler productions of nature which their superstitious prejudices lead them to consider as impure or capable of communicating defilement. It is chiefly this unfailing sentiment of propriety which raises that high cast into the respect and reverence which they enjoy in the world.’

‘There is another division of the tribe still more general than those that have been yet mentioned. It is that of the *Right-hand* and of the *Left-hand*.’ From this distinction, which is of recent invention, has arisen the most violent contests, frequently attended with bloody conclusions. When any encroachment is made by either party, ‘gentlest of all creatures, timid under all other circumstances, here only the Hindoo seems to change his nature. There is no danger that he fears to encounter in maintaining what he terms his right, and rather than yield it he is ready to make any sacrifice, and even to hazard his life.’ To such extreme violence are these disputes carried, that even the presence of a military force is frequently insufficient to quell the commotion; but no sooner does an ‘opportunity occur than they are instantly up again without reflecting on the evils they formerly suffered, or showing the smallest tendency to moderate their impetuous violence.

‘Such are the excesses to which the timid, the peaceable Hindoo, sometimes abandons himself; whilst his bloody con-

tests spring out of motives which, to a European at least, would appear frivolous and trifling. Perhaps the sole cause of the contest is about his right to wear pantoufles; or whether he may parade in a palanquin or on horseback, on the day of his marriage. Sometimes that of having a trumpet sounded before him, or the distinction of being accompanied by the country music at public ceremonies. Perhaps it is the ambition of having flags of certain colours, or with the resemblance of certain deities displayed about his person on such great occasions. These are some of the important privileges, amongst many others not less so, in asserting which the Indians do not scruple occasionally to shed each other's blood.

‘As it not unfrequently happens that one of the *Hands* makes an attack on the privileges of the other: this occasions a quarrel which soon spreads and becomes general, unless it be appeased at its commencement by the prudence or the vigor of the magistrate.

‘I may perhaps be thought to have said enough of this direful distinction of right-hand and left. But I may be permitted to relate one instance at which I myself was present. The dispute was between the cast of Pariahs and Cobblers, or Chakili, and produced such dreadful consequences through the whole district where it happened, that many of the peaceable inhabitants had begun to remove their effects and to leave their villages for a place of greater safety, with the same feelings as when the country sees an impending invasion of a Mahrata army, and with the same dread of savage treatment. Fortunately in this instance, matters did not come to an extremity, as the principal inhabitants of the district seasonably came forward to mediate between these vulgar casts, and were just in time, by good management, to disband the armed ranks on both sides that only waited the signal of battle.’

‘One would not easily guess the cause of this dreadful commotion. It arose forsooth from a Chakili, at a public fes-

tival, sticking red flowers in his turban, which the Pariahs insisted that none of his cast had a right to wear.'

The Hindoos are not the only people who have suffered from religious fanaticism. The early history of the Christian church, exhibits the most disgraceful and disgusting scenes of tumult and bloodshed. The very altars of St. Sophia, streamed with the blood of the patriarchs of Constantinople, in the disputes between the Arians and Trinitarians; anathemas, excommunications, and all the horrible persecutions invented by bigotry and superstition, were hurled with unrelenting fury at the heads of the opponents of the party who had gained the ascendancy. At one of the councils the bishops of each party came attended by armed men, and the ministers of the gospel of peace, hurried on by religious zeal, converted that meeting which was intended to commemorate the perfections, and declare the attributes of a saviour and mediator, into a scene of massacre, murder and extermination. The pages of the historians of the church, display throughout the most intolerant spirit of persecution, and are stained with descriptions of the blood of martyrs and holy men. A great proportion of the population of the parent kingdom, are, even in these days of illumination, suffering under penalties and disabilities, and are prohibited from the free exercise of their religion. Happy ought we to consider ourselves, who live under a government where universal toleration, in spiritual matters, forms the basis of the constitution: here the catholic, the protestant, the Jew, and every sect and denomination of christians, have the free use and exercise of their respective opinions, without the fear of interruption, or the galling chains of church supremacy!

Our author next proceeds to consider the 'advantages resulting from the division of casts,' and introduces his subject by several judicious observations on the impropriety of judging from external circumstances, without taking into account the genius and spirit of the people, and argues that, from the

disposition of the Hindoos, the division into casts, was the only method to prevent them from falling into absolute barbarism. 'The authority of the casts,' says he, 'likewise forms a defence against the abuses which despotic princes are ready to commit. Sometimes one may see the traders through a whole canton shutting up their shops, the farmers abandoning their labours in the field, the different workmen and artisans quitting their booths, by an order from the cast, in consequence of some deep insult which it had suffered from a governor or some other person in office.

'The labours of society continue at a stand until the indignity is repaired or the injustice atoned for, or at least the offended cast has come to an accommodation with the person in power.'

I might be justified in asserting farther, 'that it is by the division into casts that the arts are preserved in India; and there is no reason to doubt, that they would arrive at perfection there, if the avarice of the rulers did not restrain the progress of the people.'

'As soon as it is known that an artist of great skill exists in any district, he is immediately carried off to the palace of the ruler, where he is shut up for life, and compelled to toil without remission, and with little recompense.'

'In the countries that are under the government of Europeans, where the workmen are paid according to their merits, I have seen many articles of furniture executed by the natives so exquisitely that they would have been ornamental in the most elegant mansion. Yet no other tools were employed in the manufacture, but a hatchet, a saw and a plane, of so rude a construction, that a European artisan could not have used them.

'In those parts I have known travelling goldsmiths, who, with no implements but what they carried in their moveable booth, consisting of a small anvil, a crucible, two or three hammers, and files, would execute, with so simple an

apparatus, toys as neat and well finished as any that could be brought from distant countries, at a great expense. To what perfection might not such men arrive, if they were instructed from their infancy under fit masters, instead of being guided by the simple dictates of nature?

Such absolute enemies to all kinds of innovation are the Hindoos, that they prefer using their own simple tools to those of European construction, though they could execute the work in one half the time. An attachment, such as this, to peculiar customs, must ever retard the advancement of the arts. Independent of the despotism of the rulers, the employment of one family in the same branch of trade, and this handed down from generation to generation, without consulting either the bent or inclination of the party, must tend to repress the genius of the people, and prevent their arriving to that degree of perfection, which they have attained in the continents of America and Europe.

The author then ventures one political reflection on the advantages produced by the division of casts. 'In India, parental authority is but little respected, and the parents, partaking of the indolence so prevalent over all the country, are at little pains to inspire into their children that filial reverence which is the greatest blessing in a family, by preserving the subordination necessary for domestic peace and tranquillity. The affection and attachment between brothers and sisters never very ardent, almost entirely disappears as soon as they are married. After that event, they scarcely ever meet, unless it be to quarrel.

'The ties of blood and relationship are thus too feeble to afford that strict union, and that feeling of mutual support which are required in a civilized state. It became necessary therefore to unite them into greater corporations, where the members have a common interest in supporting and defending one another. And, to make this system effectual, it was requisite that the connection which bound them together,

should be so intimate and strong as that nothing can possibly dissolve it.

‘This is precisely the object which the ancient legislators of India, have attained by the establishment of the different casts. They have thus acquired a title to glory without example in the annals of the world; for their work has endured even to our days, for thousands of years, and has remained almost without change through the succession of ages and the revolutions of empires. Often have the Hindoos submitted to a foreign yoke, and have been subdued by people of different manners and customs. But the endeavours of their conquerors to impose upon them their own modes have uniformly failed, and have scarcely left the slightest trace behind them.

‘The authority maintained by the casts has every where preserved their duration. This authority in some cases is very large, extending to the punishment of death. A few years ago, in a district through which I was passing, a man of the tribe of Rajaputras, put his own daughter to death, with the approbation of the people of his cast, and the chief men of the place where he resided. His son would have shared the same fate if he had not made his escape; but no person imputed any blame to the Rajaputra.

‘There are several other offences, real or imaginary, which the casts have the power of punishing capitally.

‘A Pariah who should disguise his real cast, and, mixing with the Brahmans, or even with the Sudras, should dare to eat with them or touch their food, would be in danger of losing his life. He would be overwhelmed with blows on the spot, if he were discovered.’

‘But, though the punishment of death is authorised in certain cases by some of the casts, it is inflicted but seldom. Ignominious punishments are more common; such as shaving the heads of lewd women. Sometimes the criminals are forced to stand for several hours in presence of the chiefs of

~~the~~ cast assembled, with a basket on their heads filled with earth; sometimes they are set upon an ass with their face towards the tail. On some occasions their faces are smeared with cowdung; or the cord is stripped from those who have the right to wear it. At times they are expelled from the tribe; or some other mark of ignominy is inflicted.'

Whatever may be the genius of a people, society must be in a most deplorable condition, and the laws little adapted for their happiness, where parental authority is but little regarded, and the ties of consanguinity merely nominal. That natural affection which prompts a parent to protect his offspring, and to train them up in a course of virtue, is deadened, by the station which the children are to occupy, having even in their infancy, been assigned them; their solicitude also for the future settlement and prosperity of their children never gives them the least uneasiness, from the very early period at which they are contracted. In fact, 'all the dear relations of father, son and brother,' are mere terms, designating only the degree of relationship, without any of the correspondent feeling. Infanticide is practised in India, as a religious rite; and happy is that parent, who is witness to the demolition of the infant by the voracious shark, or more tremendous alligator. Annually are numbers sacrificed, by their cruel and unfeeling parents, to appease the wrath, or gain the favour of some deity more savage even than Belial. In a government like this, differing so materially from all others in the world, it is matter of speculation and inquiry by the politician, whether the advantages arising from the division of casts, is not more than counterbalanced by the laxity of morals, the absence of all the sensibilities of nature, and that cold, cruel, and unfeeling disposition so peculiar to the inhabitants of India, and incident to a state of society, in which superstition is blended with every transaction of common life, and is the sole moving principle of action. The punishments above alluded to are but seldom inflicted; so uni-

versal is the depravity of morals, that few are found willing to denounce where all are alike guilty. The only punishment dreaded by the Hindoo is expulsion from his cast. The following account of the consequences of such punishment, will be better understood in the words of the author, though the reader will discover the close similitude to excommunication in the Catholic church.

‘ Expulsion from the cast, which is the penalty inflicted on those who are guilty of infringing the accustomed rules, or of any other offence which would bring disgrace on the tribe, if it remained unavenged, is in truth an insupportable punishment. It is a kind of civil excommunication, which debars the unhappy object of it from all intercourse whatever with his fellow creatures. He is a man, as it were, dead to the world. He is no longer in the society of men. By losing his cast the Hindoo is bereft of friends and relations, and often of wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned. No other girls can be approached by his sons. Wherever he appears, he is scorned and pointed out as an outcast. If he sinks under the grievous curse, his body is suffered to rot in the place where he dies.

‘ Even if, in losing his cast, he could descend into an inferior one, the evil would be less. But he has no such resource. A Sudra, little scrupulous as he is about honour or delicacy, would scorn to give his daughter in marriage even to a Brahman thus degraded. If he cannot re-establish himself in his own cast, he must sink into the infamous tribe of the Pariah, or mix with persons whose cast is equivocal. Of this sort there is no scarcity where Europeans abound. But, unhappy is he who trusts to this resource. A Hindoo of cast may be dishonest and a cheat; but a Hindoo without cast has always the reputation of a rogue.

‘ It is not necessary that offences against the usages of the cast be either intentional or of great magnitude. It happened to my knowledge not long ago that some Brahmans who live in my neighbourhood, having been convicted of eating at a public entertainment with a Sudra, disguised as a Brahman, were all ejected from the cast, and did not regain admission into it without undergoing an infinite number of ceremonies both troublesome and expensive.

‘ I witnessed an example of this kind more unpleasant than what I have alluded to. In the cast of the Ideyars, the parents of two families had met and determined on the union of a young man and girl of their number. The usual presents were offered to the young woman, and other ceremonies performed which are equivalent to betrothing among us. After these proceedings, the young man died, before the time appointed for accomplishing the marriage. After his death, the parents of the girl, who was still very young, married her to another. This was against the rules of the cast, and no one would afterwards form any connection with them. Long after this happened, I have seen some of the individuals, advanced in age, who remained in a solitary state for this reason alone.

‘ Another incident of this kind occurs to me, which was rather of a more serious complexion than the preceding. Eleven Brahmans, in travelling, having passed through a country desolated by war, arrived at length, exhausted by hunger and fatigue, at a village, which, contrary to their expectation, they found deserted. They had brought with them a small portion of rice, but they could find nothing to boil it in, but the vessels that were in the house of the washer-man of the village. To Brahmans, even to touch them would have been a defilement almost impossible to efface. But being pressed with hunger they bound one another to secrecy by an oath, and then boiled their rice in one of the pots, which they had previously washed a hundred times. One of them

alone abstained from the repast, and as soon as they reached their home, he accused the other ten before the chief Brahmans of the town. The rumour quickly spread. An assembly is held. The delinquents are summoned, and compelled to appear. They had been already apprized of the difficulty in which they were likely to be involved; and when called upon to answer the charge, they unanimously protested, as they had previously concerted, that it was the accuser only that was guilty of the fault which he had laid to their charge. Which side was to be believed? Was the testimony of one man to be taken against that of ten? The result was, that the ten Brahmans were declared innocent, and the accuser, being found guilty, was expelled with ignominy from the tribe by the chiefs, who though they could scarcely doubt of his innocence, yet could not help being offended with the disclosure he made.'

When Cantacuzene was condemned to undergo the fiery ordeal at Constantinople, at the time the preparations for the ceremony were completed, and he was directed by the Patriarch to lay hold of the red hot bar of iron, he dexterously avoided the inevitable consequences by requesting the patriarch would himself deliver to him the bar; alleging that as a man devoid of sin, the efficacy of the purification would be more perfect, if he received it from his hands. Such a request could not fail to stagger the unfortunate Pontiff, who was fain to close the ceremony by declaring, that the apology of the general was sufficient to satisfy the church. Truth is a principle little regarded by the Hindoo, and however tenacious they may be of every aberration from the rules of the cast, they do not hesitate to supply the deficiency of evidence, by procuring as many persons as can be brought to swear to the fact. In judicial proceedings, the weight of evidence is regarded by the quantity, and not the quality. Every Rajah, and man of affluence has a person in his establishment who is solely employed to swear on every occasion that may be ne-

ecessary, and in their courts the most disgraceful bribery and corruption is carried on; but nothing less than the infliction of the pains and penalties, attached to a breach of the rules of the cast, can expiate the offence; in that instance, except as we have seen in the case of the Brahmans, the tender conscience of the Hindoo, will not suffer him to deviate from the truth, and where moral rectitude is disregarded, superstition steps in to occupy its place. The sacred laws of honour and integrity, which bind society by the confidence they inspire, and call into action all the feelings of the heart, by uniting men in one common bond of social union; the charm which unison of sentiment and polished demeanor throws over European circles, is prohibited to the Hindoo from religious punctilio; the slightest intercourse with one of a different cast, at the social board, subjects him to the most severe punishment, hence arises their attachment to their own customs, not from love but fear, and their hatred and contempt of all nations who are not restricted like themselves to particular forms, and especially for their employment of Pariahs for their servants. Nevertheless, like the pliant sapling, the gale of interest will bend their otherwise stubborn adherence to custom, for as our author concludes, 'Their principles, however, do not hinder them, to act with the lowest submission when their interest requires it.'

Exclusion from the cast does not imply perpetuity, for, in many instances, the individual may be reinstated. This, however, is frequently attended with great sacrifice of property and bodily suffering. 'When the exclusion has proceeded from his relations, the culprit, after gaining the principal members, prostrates himself in a humble posture before his kindred assembled on the occasion. He then submits to the severe rebukes which they seldom fail to administer, or to the blows and other corporal chastisement to which he is sometimes exposed, or discharges the fine to which he may be condemned; and, after shedding tears of contrition, and

making solemn promises to efface, by his future good conduct, the infamous stain of his expulsion from the cast, he makes the *Sashtangam*, or prostration of the eight members, before the assembly. This being completed, he is declared fit to be reinstated in his tribe.

‘The *Sashtangam*, signifies literally, *with the eight members of the body*; because, when it is performed, the feet, the knees, the belly, the stomach, the head, and the arms must touch the ground. This is the greatest mark of reverence that can be given. It is used no where but in the presence of those to whom an absolute and unlimited obedience is due. This reverence is made only before the highest personages, such as kings, gurus, and others of lofty rank. A child occasionally performs it before its father; and it is common to see it practised by various casts of Hindoos in presence of the Brahmins.’

‘When a man is expelled from his cast for reasons of great moment, they sometimes slightly burn his tongue with a piece of gold made hot. They likewise apply to different parts of the body iron stamps, heated to redness, which impress indelible marks upon the skin. In other parts they compel the culprit to walk on burning embers; and, last of all, to complete the purification, he must drink the *Panchakaryam*; a word which literally signifies the *five things*; which are so many substances that proceed from the body of the cow, namely, milk, butter, curd, dung, and urine, all mixed together.

There is nothing more ridiculous, nor more disgusting in the superstitions of these people, than their veneration for this animal. The worship offered to an ox by the Egyptians, appears quite moderate in absurdity, compared with the indecent and filthy use made of the cow by the Hindoos. We abstain from citing the Abbe’s declarations on this subject, but any reader desirous of knowing the particulars, may find

them in page (60) set forth with much less delicacy than minuteness.

‘The ceremony of the Panchakaryam being closed, the person who had been expelled must give a grand entertainment. If he be a Brahman he gives it to the Brahmans, who flock to it from all parts; or if he belong to another cast, those that belong to it are his guests. This finishes the whole ceremony, and he is then restored to all his privileges.

‘There are certain offences, however, so heinous in the eyes of the Hindoos as leave no hope of restoration. Such as a Brahman who had publicly married a woman of the detested tribe of the Pariah. If the woman were of any tribe less base, it is possible that, after repudiating her, and disclaiming all his children by her, many acts of purification and a large expense might at length procure his restoration. But very different would be the case of one who should be so abandoned as to eat of the flesh of a cow, supposing the idea of such enormous wickedness to enter into the heart of a Brahman or any other Hindoo of respectable cast. If such a portentous crime were by any possibility committed, even by compulsion, the abhorred perpetrator would be beyond all hope of redemption.

‘When the last Musulman prince reigned in Mysore, and formed the ambitious desire of extending his religion over all the peninsula of India, he seized a great number of Brahmans and had them circumcised. Afterwards he made them eat cow’s flesh, in token of renouncing their cast and their customs. After the war which liberated that people from the yoke of the tyrant, I know that not a few of those who had been forced to become Musulmen, made every effort, by offering large sums of money to be re-admitted into their cast, which they had not abandoned but through force. Assemblies were held in different parts for examining into this business, and the heads of the cast out of which they were formed decided unanimously that, after many purifications,

those who petitioned for re-admission might be cleansed from the complicated pollution contracted in their communication with the Moors. But when it was ascertained that those who were circumcised had been also under the necessity of eating cows' flesh, it was decided with one voice, in all their assemblies, that a pollution of that nature and such a prominent crime could by no means admit of forgiveness; that it could not be obliterated by presents, nor by fine, nor by the Panchakaryam. This decision was not confined to the casts of the Brahmins; for I know well that many Sudras in the same situation had no better success, and were all obliged to continue Musulmans.'

'But whatever the cast may be from which one has been expelled, much cost and many ceremonies are required to re-instate him. Even when he has regained his place, he never overcomes the scandal, the blot continually remains; and in any altercation he may fall into, his former misfortune is sure to be commemorated.'

From the selections we have made, a judgment may be formed of the general tenor of the work; as it advances the interest is considerably increased. In a future number we propose to give further extracts, which we hope will contribute to the amusement if not to the instruction of our readers.

P.

ART. II.—*Sketches of an Excursion to Dublin.*

[Continued.]

Dublin, April 25.

AMONG the various objects which in every large city, claim the attention of a stranger, not the least prominent is the theatre. He may often find there much to illustrate the character of a people; and will obtain a closer insight into their manners and habits by a single visit, than he could by a laboured deduction from the observations of repeated daily walks. To one, however, who is as little fond

of dramatic representations as myself, a single evening at the play, will in most cases prove sufficiently irksome to prevent a desire of the speedy recurrence of another so employed; and yet with an ordinary degree of attention, he will be able to bring away enough of recollected incident to compensate his own personal inconvenience, as well as to afford data by which to determine

The very age and body of the time,
Its form and pressure.——

I am far from objecting to theatric representations in themselves. They are often harmless, and sometimes useful. The drama is confessedly an important engine; and though it has been frequently prostituted to corrupt purposes, it has exerted, and is capable still of exerting a powerful and happy agency upon the character and manners of society; in influencing public sentiments, deepening the feeling of patriotism, and even in enlivening the moral sense, by embodying examples of history, and lashing popular follies. This is not the place, however, to discuss the merits or abuses of the stage, and I perceive that I am proceeding too far. I will only therefore add, that no one, I conceive, can witness the performance of the better plays of the great English dramatists, by the more distinguished actors of the British stage, but with real benefit, as well as heartfelt interest; and for myself I am free to say, that I have again and again beheld the various and delicate, but impassioned personations of Miss O'Neil; have listened to the classic, dignified, and lofty rehearsals of John Kemble, and have viewed the thrilling action, combined with the deep-toned pathos of Kean, with a satisfaction as I conceived, both rational and solid.

Last evening I went to the theatre Royal in this city; expecting little, and was therefore not much disappointed. Dublin is too near to London, the vortex of superior talent,

particularly in the scenick line, to retain long, any celebrated dramatic performer. The great play houses of Covent Garden and Drury Lane, are marts where theatric genius is in high demand; and accordingly, like Aaron's rod, they swallow up the supporters of each minor establishment, as soon as their pretensions and merits have recommended them to popular acceptance. In the metropolis of the empire, these buskin heroes are rewarded with better rations as well as pay: and while their vanity is also gratified by playing before the crowded audiences of Westminster, they have an opportunity, in the intervals of their campaigns, to visit the provincial boards, among which are comprehended the theatres in the capitals of the two sister kingdoms. The citizens of Dublin complain, and with seeming reason, that though their stage has produced not a few great actors, they have uniformly witnessed the speedy operation of the causes suggested; and instead of deriving any advantage from their fame, have found that they have only been brought forward to be speedily decoyed and impressed into the London service. But this grievance, if it may be so termed, acts with redoubled pressure upon the country establishments. At Belfast, the theatre was pointed out to me where Miss O'Neil commenced her brilliant career, and it was remarked, that whenever any new performer of more than common talent appears there, the individual is immediately bought up by the managers of the *Dublin* boards. How much farther these complaints might be found to extend, by those who would search the records of still humbler establishments, it is difficult to say: certain it is, that madame Catalini, the heroine of the British opera, has not been contented with the success which she has acquired even in London; but has repaired to the cities of the continent, to display her astonishing vocal powers, and gain fresh celebrity, before the delighted auditories of Paris, Berlin, and Vienna.

The theatre of Dublin is large, commodious and elegant; in each of these qualities greatly superior to that in Edinburgh. The play was 'Wild Oats,' a comedy of little interest. Jones, of the Covent Garden train, played Rover very well. Mrs. Hodson, in lady Mary Amaranth, performed tolerably; nothing better. The entertainment was Blue Beard; a clumsy, stupid pantomime. It brought to mind, however, a humorous incident which is reported to have occurred during the performance of this very piece, at a time when the Pitt administration was thought to be peculiarly unfriendly to the Irish. One of the duets was singing which terminates with the words, 'pit a pat.' When finished, some one from the gallery briskly cried out,— 'arra, there, you're right, my honey: down with Pitt, and up with Pat.'

Judging from what was witnessed last evening, the theatre in Dublin is not well attended, or at least at this season. The house was very thin; and such company as occupied seats in the boxes came in at a late hour. A good band played in the orchestra. The tunes of 'God save the king,' and 'St. Patrick's day in the morning,' were introduced between the play and afterpiece, during which every person in the house stood, and the men remained uncovered. They are played regularly each night, and always form the interlude. In the theatres of England and Scotland, 'God save the king,' commences the performance.

One of our friends, a member of the Dublin Society of Arts, gave us, a day or two ago, tickets of admission to the Botanic garden, which belongs to that Institution, and this morning we availed ourselves of them to visit it. It is distant from the city about two miles—on our walk there we crossed the Royal canal, and stopped to examine the locks: the construction of which is precisely similar to those in the Middlesex canal in Massachusetts. A boat was passing through them at the time.

The Botanic garden contains between 16 and 17 Irish acres. It is laid out with care and taste; but the plants in the open air are not sufficiently old or large, to shade and diversify enough its walks and enclosures. In the centre of the garden there is a pond, and near it an artificial rocky eminence. There are eight green houses, which are spacious and convenient, and contain 5000 plants. Among them is the largest Norfolk Island pine in the united kingdom: a tree which is remarkable for attaining the greatest size of any other known species. This, however, has not yet exceeded twenty feet. The tree has been introduced into Europe only within a few years. The varieties or kinds of geraniums in these conservatories are about 60. The plants, I noticed, were not placed *over* the flues, as they generally are in American green houses, and as I have remarked in some of the English. The gardener who conducted us round, said that he knew the latter method to be bad; as it exposed the roots of the plants to be scorched or dried: and many, he added, were destroyed, through ignorance of the pernicious tendency of the custom.

There was some company in the garden during our visit. On pleasant days, it is usual for many friends of the proprietors to repair to it from the city. Their names are all registered in an album.

Returning to town, we again called on sir Charles Gieseke, at the Dublin society house, and were showed the Elgin marble casts. Three sets only were permitted to be taken from these marbles; one of which the society purchased for £150 sterling. The casts, sir Charles assured us, are wonderfully accurate, and they certainly have that appearance. They show nevertheless, that the originals have been sadly injured and mutilated. The basso relievos are best preserved. Besides the casts of lord Elgin's marbles, we remarked two others, beautifully executed, of the Apollo Belvidere: the proportions and symmetry of which, and the lightness

and gracefulness of the drapery, could not be sufficiently admired. These copies prove to demonstration, the intimate acquaintance which the ancients had, with the anatomy of the human body. Sir Charles was very courteous and communicative; and pointed our attention to such objects in the museum, as had escaped observation yesterday.

We dined with a large and brilliant party at sir Richard Musgrave's. The baronet had requested us to come to his house an hour earlier than that appointed for dinner, in order to show us some select paintings, engravings, and maps which we had not previously seen. We accordingly went. He was expecting us, and immediately on our entering the drawing room, a table was spread with a choice collection of these valuables. Among them was a ponderous double-folio volume, containing some excellent engravings of Italian scenes, most of which sir Richard has personally visited, and accordingly recognized the copies with peculiar interest. He has a remarkably active and retentive memory; and related a variety of anecdotes illustrative of his observations with great point and humour.

Among the guests at the table, were admiral sir James F——, and several other gallant naval and military officers. Much was said in commendation of the American prowess upon the ocean; and the remarks which were made concerning our triumphs, evinced a liberality of feeling, and a candour of opinion, combined with an accuracy of intelligence, which I honestly confess I did not altogether expect. Captain H—— particularly, an officer of great merit, and who has signalized himself in more than one naval conflict, though filled with a just pride for the successes of the British fleets, did not hesitate to ascribe to our infant navy, a share of glory as high at least as is ordinarily assigned it even in America. He observed to me, that at the commencement of the last war between Great Britain and the United States, he believed most firmly, that in every coming

action in which an English vessel should be engaged with an American, unless the force should far preponderate in favour of the latter, the former would prove victorious. His astonishment at the result of the first few trials was great, he readily confessed. Nor had he been able to divest himself of it; for although in point of physical force, and weight of metal, the balance was in some instances decidedly on the side of the U. States ships; yet the English were supposed to have attained such skill and habitude in their long and arduous struggle for the sovereignty of the seas, as seemingly to make sufficient amends for any deficiency in the other respect. Much credit was also given to our armies, particularly for the successes which they gained in the last campaign. It was observed, that the English had uniformly found the Americans apt pupils, at least, in the science of war; and by far too much so, there was reason to apprehend, for their future glory, and the uninterrupted continuance of their prosperity. A toast which sir Richard proposed, and which was promptly drank by the company, gave me great pleasure; it was, 'Perpetuity to the friendly relations at present subsisting, between Great Britain and the United States.'

Saturday, April 26. The morning was occupied by a visit to the four courts, a magnificent building so called, situated on a broad quay to the south of the Liffey. It contains the halls of justice, and considering its cost and stateliness, may be safely pronounced a structure well worthy of the genius to which it is dedicated. To detail its proportions, arrangements, and ornaments, would be at best a useless employment. Others have attempted it already, and theirs be the credit, so far as they have succeeded. A description of any large public building, is in most cases very unsatisfactory. Even if the visiter is happy, as he may think, in his attempted communication, it is a probable chance that his reader may be utterly unable to follow him; and what may be per-

spicuity and distinctness to him, may be a mass of confusion to the other. The truth is, that the latter cannot place himself in any of those points of view, which the former is throughout supposing him to occupy: there is nothing palpable or definite on which he may therefore fix; and a simple statement of the cost of a building, and of its general effect upon the eye, is in most cases, it is conceived, much more satisfactory, than an elaborate description of its respective parts, although to each there should be annexed any one of that choice cluster of high sounding epithets—Fine, striking, stately, noble, grand, elegant, splendid, magnificent or superb. I merely therefore add, that this edifice of the four courts is justly regarded a chef-d'oeuvre; it was erected thirty years ago, at an expense of more than ninety thousand pounds sterling; and was viewed by us this morning, as by multitudes before us, with mingled feelings of admiration and delight.

We looked into the courts of chancery, exchequer, and king's bench, and heard some speaking, but none of it was remarkable. The Irish bar sustains an high character for acuteness, talent and erudition; and they who judge of it from the gaudy verbiage and sickening rhapsodies of Phillips, know little of its dignity and excellence. Within the last forty years, it has produced not a few profound jurists, and at present, can point to several, who, for depth of learning, and skill in argument, would challenge no second place in Westminster hall. The name of PONSONBY is enough to prove what it has been; and that of BUSHE, to attest what it is. The former of these, after eminently distinguishing himself as an advocate, and filling with great eclat the office of lord chancellor of Ireland, has accepted a seat in the house of commons, and is among the conspicuous leaders of parliamentary debate. Though chief in the opposition, it is his singular fortune to enjoy the confidence of all parties; and there is no one whose opinions are uniformly listened to by

ministers themselves, with higher attention and respect than are those of Mr. P.*

Mr. Bushe, who for a number of years has held the office of solicitor general for this kingdom, is now considered at the head of the Irish bar. In the solid qualifications of an advocate, indeed, Mr. Plunket is thought by many to equal him; but as a speaker, wants much of his eloquence. Mr. Bushe is reputed to be always happy in the statement of his argument; and to appeal with wonderful effect, as well to the passions as to the reason of his hearers. A speech which he made in chancery some weeks ago, is one of many which we find still fresh in the applauses of every one. What is worthy of remark, though this gentleman has passed the meridian of his days, he is regarded as still rising to the zenith of his reputation, and as giving promise to continue for a lengthened period, 'lord of the ascendant.' Among the younger barristers, Worth is very promising, and has already obtained an high character. Curran retired some years since, and is now† at a watering place in England. It is lamentable to hear confirmed, what popular report has too strongly asserted to be discredited, that this man, whose talents have certainly shed lustre upon the Irish Bar, is at present abandoned to habits of gross dissipation. He is described as a profligate in morals, and is contemned, and shunned by his former reputable acquaintances, and indeed by all the better

* Three months after the date of the above, the writer was present in the gallery of the British house of commons, during a debate in which Mr. Ponsonby took a very active part. It was protracted till about 2 o'clock in the morning, and as it did not possess much general interest, most of the members had retired, not more than fifteen or twenty being left on either side. Mr. P. had spoken several times; but on rising once more to address the house, he was seized with an apoplexy and fell. He was removed into the lobby behind the speaker's chair; and after medical aid had been rendered, and some signs of returning consciousness appeared, he was with difficulty conveyed home. He survived but three or four days, and died amidst the heartfelt regrets of the whole nation.

† 1817.

part of society. Phillips, his *humble* admirer, holds quite a subordinate rank as a lawyer, and has a limited practice. It is common here to speak very lightly of him; although candid persons pronounce him clever and capable, notwithstanding his affectation and rant. Counsellor P—— is one of that class of lawyers, found at the bar of every country, who gladly seize upon popular causes, (such as all criminal trials,) for the want of better employment, and the sake, it may be, of making a display. His taste too, leads him occasionally to declaim to the city or county populace; and empty as are his harrangues, it is not surprising that they should avail, with those who mistake noise for eloquence; or that the mobs of Dublin should be willing to be entertained with the sameameleon food which has so often exhilarated the ‘cits of London, and the boors of Middlesex. They who know not whither he would lead them, resolve to follow him; and those who cannot find his meaning, *hope* he means rebellion.’

While walking in the anti-room of the four courts, a friend pointed out to us the person of this singular man. P—— has a tall and light figure, thin visage, dark complexion and hair, and a sharp, black eye. His manner is distinguished by an air of *extreme* superciliousness.

As we were bearers of letters to the solicitor general, it gave us much concern on our arrival here, to learn that he was absent from home on a circuit. He returned to town, however, a day or two ago, and immediately called with a most obliging tender of his services, ~~to~~ to conduct us in the intervals of his official duties, to any objects of interest in this city, which might hitherto have been overlooked, independently of such as are more directly in the way of his profession. During a call which he repeated to day, we were struck with the variety and elegance of his conversation, and courtliness of his address, united as they are, with a frankness and suavity of manners, the most conciliatory and en-

gaging. The solicitor general was one of the members of the Irish parliament; and his cool, and powerful oratory, eminently fitted him for that season of stormy discussion, during which his senatorial talents were exercised. He has occasionally also communicated with the public through the medium of different journals, and his writings are ever marked with an easy elegance of style, and a vein of chastened, but pungent humour.

In the course of the day, captains M——, and H—— of the Royal navy called, and proposed a walk to the castle, to show us more particularly its buildings, and especially the chapel, a beautiful specimen of light Gothic, said to be the finest in the country; some carvings and gildings in the latter, are rich beyond expression, and the windows over the altar piece are painted with great taste. The throne of the lord lieutenant, which is on the left of the pulpit, is sumptuously decorated. It is erected in the gallery, and is elevated above the other seats on the same side. A canopy of crimson cloth, embroidered with gold, overhangs it. The arms of various noble families, entirely, I believe, of those who have enjoyed the vice-regal office, with their names, are affixed to the front panels of the gallery. The effect is better than might be supposed.

Having last come from a country which has produced a number of highly ingenious female writers, whose distinguished endowments of mind, and various intellectual exertions, have produced the happiest influence upon the manners of its celebrated metropolis, it was natural to inquire how far the spirit of emulation, combined with the examples of Mrs. Sheridan, Mrs. Tighe, and Miss Edgeworth might have introduced into this city a similar passion for letters, and by giving it currency, have exalted, as well as refined the character of its society. Ireland, within the last fifty years, has produced her full proportion of literary women; and even the voluptuous lady Morgan, notwithstanding her

extravagant fancy, licentious taste, and vitiated sensibility, is an evidence of the genial virtue of a clime, which could impart a mind of such glowing ardours, and an imagination of such vigorous and fertile invention. It was our fortune to come addressed to a lady in this city, distinguished for mental accomplishments, and the refinements of lettered taste. Her house is frequented by the learned and polite; and there the stranger may often meet with a coterie of literary fashionables, assembled for the purpose of easy and improving intercourse, enlivened by the elegances of a courteous hospitality. A select party of the friends of this lady, we had the pleasure of meeting at her dining-table to day; among whom, were several other very pleasing ladies, and two or three of the university fellows. Conversation was as it should be, discursive and unaffected, but polished and instructive. The magic of its charms seemed to accelerate the passing minutes; and the evening, in the drawing-room, was insensibly protracted to a late hour. In the latter, I remarked what I have elsewhere seen in this city, a table spread with the recent publications; several beautiful editions of standard English works; together with paintings, prints, and maps, remarkable for correctness and finish. This rational appendage of a drawing-room, is almost universal in the better houses of Edinburgh, and so far as it is met with in Dublin, is a badge of honourable fraternity between the citizens of the two capitals. The inference which it authorizes in regard to the state of society here, is highly favourable. From the hasty observations, however, which I have yet been able to make of this city, as compared with Edinburgh, the opinion has been confirmed, that the latter decidedly surpasses it in the business and parade of letters. They are more a *trade* there, and from the absence of extrinsic objects, are rendered important articles of exchange and traffic. In Dublin, on the other hand, owing to its maritime situation, and other inducements to moneyed gains, these

commodities of mind are less sought after and prized. The inhabitants are naturally more employed in pursuits directly subservient to the maintenance of life; whilst those of the Scottish capital, being in most cases possessed of an easy mediocrity of fortune, and freed from that restless desire to augment it inseparable from daily witnessing the busy stir of mercantile engagement, are more inclined to contemplative habits, and resort to books, and occupations purely mental, both for the pleasure and benefits of the exercise. Hence that character for intellectual superiority, which Edinburgh has obtained; a character which entitles it to the appellation of the *Stoa* or *Porch*, not only of Great Britain, but of Europe. A lady, there, feels it to be no *disparagement* to be familiar with any liberal study. Philosophy is no sealed book to her, and she may range through each department of abstruse and exact science, fearless of the charges of affectation or pedantry. Such a result, marks a radical and happy change in the condition of civil society; a change, too, which is beginning widely to operate. The female character is obtaining a degree of respect, which it has never before properly enjoyed; whatever may be thought of its ascendancy in the dissolute courts of Charles II, and Louis XV. Happily, in the republic of letters, the avenues of preferment are open to all. No *salic* law there prevails; and the fair candidate for literary eminence, by a vigorous application of the energies of an accomplished mind, may successfully challenge the first honours in its gift.

Sunday, April 27. We called this morning by invitation on major Sirr, and were gratified with viewing his collection of paintings. This gentleman has about an hundred in the whole; the best of which, are contained in a single apartment of considerable size, constructed for the purpose, and well lighted from above. The paintings possess great merit; much more than we expected to find in any private collection in Dublin. They are the works of many eminent artists, par-

ticularly of the Flemish and Italian schools: major Sirr is chairman of the committee of Fine Arts, to the Dublin society; and at the same time, holds an office which seems incompatible with the pursuits of taste,—that of chief director of the city police. It is owing to the indefatigable exertions of this patriotic individual, that the turbulent populace of Dublin are kept in a state of tranquillity, which would reflect credit upon the most peaceable and well disposed people.

Major Sirr was actively and effectively engaged in behalf of government, in the great rebellion of 1798; at the head of which, was lord Edward Fitzgerald, son of the duke of Leinster. This gentleman gained intelligence of a daring conspiracy being in agitation, just as it was on the point of exploding; and understanding one night that the insurgent nobleman was to lodge in a certain house in the city, he entered it with a small armed force, and succeeded, after a short struggle, in seizing him.* This achievement contributed in no inconsiderable degree, to an effectual and speedier termination of the evils which were then impending over Ireland: for on the seizure of their chief, and the disclosure of the treasonable plans on foot, the measures of the insurgent party were precipitated; and contending as they were obliged to do, without any leading or decisive character for their head, they were reduced, after a short though sanguinary contest, to their allegiance by the strong arm of government. This rebellion, it is computed, cost Ireland the

* It may be remembered, that towards the close of the last session of the British parliament, (ending in July 1819,) a motion was made and carried to reverse the bill of attainder which had passed upon the family of lord Ed. Fitzgerald, in consequence of his treason. It was advocated both by ministers and oppositionists; and evinced not only a conciliatory spirit, but a desire to expunge the recollection of the unhappy events which introduced and followed upon the rebellion. A son of lord Fitzgerald, was an officer in the army of the duke of Wellington: and His Grace, when the motion was under consideration by the lords, bore the most honourable testimony to his merits.

lives of 100,000 of its subjects, of whom, 70,000 were Roman Catholics. Addresses, and other flattering acknowledgments of obligation were presented to major S. for his intrepid conduct in the affair referred to, as also in others which occurred during the rebellion. Several of these we saw, during a call which we had previously made.

At the time of service we repaired to the castle chapel. The house was full at an early hour. The lord and lady lieutenant were present on the throne. They descended without state to the chapel by a private passage leading from that part of the castle which is appropriated to the town residence of the viceroy and family. The celebrated Dr. Magee preached, a divine of great popularity; who is listened to with deep interest, whenever he visits Dublin. Dr. Magee delivered one of the best practical discourses, which I remember ever to have heard; and I wished that it might be my happiness to listen to him more than once. This gentleman, formerly a professor in Trinity college, is now settled on a distant deanery, (that of Cork, I believe.) His work on the 'Atonement,' whatever may be thought of its premises and tenets by dissentient christians, is universally acknowledged to be a production of great ability, and as marking a mind of rare vigour and research.* The appearance of this excellent divine; is prepossessing and venerable. He seems turned of 65; is erect in his person, though not above the middle size; and has a hale and rather florid complexion. His manner of preaching is simple and unaffected, but energetic and impressive.

The Rev. John Jebb, rector of Abingdon, in the diocese of Cashel, is at present thought to be the most popular cler-

* The solicitor general subsequently mentioned to the writer of these notices, that in a conversation which he once had with the present archbishop of Canterbury, that primate pronounced Dr. Magee's work on the Atonement, to be the ablest which had been added to the mass of English Theology, within the last half century.

gyman in this part of Ireland. Not long since, he published a volume of sermons which gained him great celebrity here, although they are hardly known on the other side of the channel. They are characterized by that glowing eloquence peculiar to the Irish, a too great fondness for which, indeed, occasionally hurries him into a vehemence of expression, bordering not a little upon the declamatory.

Unitarianism, by which I mean not *latitudinarianism*, seems to be gaining a footing among the clergy around the Carrickfergus. But in general, it meets with very little encouragement in Ireland. In this city, there are two societies; and they are each respectable for numbers. Their pastors are of the Arian denomination, and are esteemed for worth and piety. Jews are numerous every where but in Ireland. They have no synagogue in Dublin, nor in any other part of the country; and possess only a cemetery which is at Ballybough-bridge.

Monday, April 28. The provost of the university, (Rev. Dr. Elrington,) had politely made an appointment to show us this morning, the interior of that noble institution, and requested our company at a *classic* breakfast. After an agreeable *dejeune* which proved something more than a mere 'feast of reason,' the gentleman and his son, Mr. E. a junior fellow in Trinity college, drew on their academic robes, and accompanied us to the university buildings. The house of the provost is included within the college precincts, and separated only by a court, from the first quadrangle. It is a massive building, resembling more a palace, than a private dwelling, constructed of free stone, and presenting in front, a range of doric pilasters, supported by an under story of fretted, rustic work. The interior is finely finished, and corresponds to the dignity of its outward appearance. The college buildings are about thirty-five in number: forming two main quadrangles, besides a smaller one. The front towards the college green, (a circular area so called, formed

by the termination of Dame, and other streets,) extends three hundred feet, and is of the Corinthian order. In the theatre, which is erected opposite to the chapel, and appropriated to lectures and exhibitions, we were shown a piece of Irish statuary, which would have done honour to the chisel of Praxiteles. It is a monument commemorative of provost Baldwin, and representing the figure of learning, bending in tears over his recumbent body; the whole sculptured from a single block. The hall of exhibition, is 80 feet long, and about 40 in breadth and height. It is ornamented by some portraits of benefactors, and eminent alumni of the college. The library is large, and the books are arranged in the best manner for display. Their number, including MSS. is between 80 and 90,000. The library is rich in these last, the MSS. of the great archbishop Usher forming a part. Some of them are elegantly adorned with illuminated characters, and other quaint devices of monkish times. I remarked in the collection, a copy in fine preservation, of the old Italic Bible, the version which preceded the vulgate of Jerome, and also, the well known codex Monfortianus. But the provost directed our attention particularly to one which is highly valuable, as well as curious, and which came into the possession of the college, by a singular fortune. An old manuscript, filled, merely as it was thought, with some idle legends or commentaries of a barbarous age, had long been in the library, and had lain neglected amidst a heap of learned rubbish. By a strange accident, however, there was discovered under this writing, another work; the letters of which traversed those of the former, and though nearly obliterated, were, in most places, faintly perceptible on a near view. It proved to be a Greek MS. of the gospel of Matthew, and is evidently of great antiquity. It is written with uncial letters, without points of accent, and other denoting marks of a modern age; and the characters are blended in lines without any distinction of words or sentences. The latter, precisely

resembles in form and size, those of the codex Bezae, which I saw at Cambridge in England, and of the Alexandrine fac similes, which I have repeatedly met with. The librarian, who possesses a singular pains-taking genius, undertook to decypher the MS., and has succeeded very well. He was obliged often to hold the vellum to the light of a window, and sometimes to measure the space left, where a limb of a letter was wanting, in order to determine what to supply. If a whole character was obliterated, or still more, if a word was, the space was left naked; and no attempt was made to fill it with conjectural readings. Much benefit to the cause of sacred criticism was anticipated, from the discovery of this MS. nor has the hope, I believe, been disappointed. I was surprised to find the substratum writing so legible, as a close inspection discovered it. But I can easily conceive of its being overlooked and neglected, if attention had not been called to it by accident. The MS. has been classed, and is denominated XYZ.* We saw also, in the library, a Latin translation of Petrarch, which was one of the earliest specimens of printing, and proves how little, comparatively, we have improved this art. The ink is good; and the letters, making allowance for a little clumsiness in their appearance, are very neat.

In the museum, several remarkable curiosities were shown. One was an ancient harp; the self-same, it is said, which was possessed by 'Brian the brave,' the renowned chieftain, whose 'glories' Moore has sung, and bade us 'remember.' The provost assured us that it could be traced back, and be identified as his, by a chain of convincing evidence. The frame is fantastically carved, and was formerly enriched with or-

* The provost subsequently showed the writer a printed fac-simile of this MS. which was very beautiful, as well as accurate; and executed at the expense of the college. He has seen some other copies from the same impression, in different public libraries, one of which is in that of Harvard university, under the title of *Codex Rescriptus*.

naments of value. These, however, were purloined a long while ago, when the harp was sent with the regalia of the Irish princes to the pope at Rome; at least, so says the legend. *Credat Judæus*. The museum possesses also, many antique utensils, and pieces of armour, which have been found at different times, in various parts of the country, under bogs, fens, and mosses. But our attention was particularly called to two swords, of singular make and temper. The metal is mixed, and proved to be the same composition with that of the Carthaginian swords, which have been dug up from the plains of Cannæ. The implements themselves, are precisely similar in shape: and swords of this kind, are known to have been made and used only by Carthaginians. These weapons, antiquarians have seized upon to confirm an opinion, that a connexion and friendly intercourse were maintained between Ireland and Carthage, during the prosperity of that republic.

The anatomical museum contains a large number of preparations, illustrative of the physiology of the human frame. Many of them are horribly natural. In the collection, there are several full length wax figures of females, exhibiting their distinctive anatomy, and representing them in every stage of gestation. Among other *mirabilia*, we beheld the skeleton of a man who died of ossification. This is said to have been occasioned by his habits of life. He was addicted to inebriety, and being poor, was sometimes obliged to pass his nights upon the bare ground. This produced various arthritic obstructions, which terminated in the manner mentioned. The skeleton of the famous 'Irish giant' was another object. His height was eight feet and an half: and the present stature of his skeleton, is wonderfully tall; although, of course, materially reduced from the size of the living body. Animal calculi, both stones and gravel, were also seen; some of a comparatively enormous size. Two or three of the former, measured seven or eight inches in circumference.

The university kitchen, with the whole culinary apparatus, is well deserving attention. Cooking is performed entirely by the agency of steam, the spits are turned by its operation, and the meat and vegetables are boiled, or rather *vapoured* in it. From the place of the steam engine, flues are carried under the floors of the college chapel, and grated openings made at proper intervals through the paved aisles; by which means, the room above is easily and effectually warmed. Adjoining to the university, are extensive parks and gardens, laid out in walks, for the exercise and recreation of the officers and students.

The buildings appropriated to residents, resemble Nassau hall at Princeton, and the front view of the Union colleges at Schenectady. The rooms are constructed on a similar principle with those of Holworthy hall, at Cambridge, Massachusetts; at least, those which we saw, and they seemed to be a specimen of all. The whole number of students in Trinity college, is between 1000, and 1100: of these, notwithstanding the great number of college buildings, not much more than 300 can be lodged within the walls. The others occupy apartments where they think best, in different parts of the city. There is a service of prayer in the chapel, three times a day. The students cannot all be accommodated in it at once, but they observe some order, by which they are each present during one of the seasons. At a certain hour each night, nine, I believe, the college gates are closed, and the students are obliged, under penalty of a fine, to report themselves before 12 o'clock to the youngest fellow, who is called dean. To prevent their entering or escaping from the rooms at unseasonable hours, the lower windows are secured by iron bars, in the same way as prisons or bridewells.

The funds of the college are invested in real estate, chiefly lands, which yield annually, about 16 or £17000 sterling. Three large additional buildings of free stone, for the occupancy of the students, have lately been erected; which cost

£35000; a disbursement which has considerably embarrassed the college, and suspended two or three other projected works.

Having inspected every thing of interest connected with the university, we took leave of our very obliging conductors about 12 o'clock, and returned to the commercial buildings. The remainder of the morning was occupied with engagements on * * * 's account, who leaves Dublin this evening, in the packet for Holyhead. This valued friend has continued with me longer than I had reason to hope on leaving Edinburgh; but the pleasure which I have had in the lengthened intercourse, only adds to the regret which I experience in the present separation. The hours which I have passed in his society, have left with me many recollections which can never be obliterated, and which will ever be dear to feeling.

Navis, quæ tibi creditum
Debes Amicum, finibus Anglicis
Reddas incolumem, precor
Et serves animæ dimidium mee.

[To be Continued.]

ART. III.—I. *A Defence of Hindu Theism, in Reply to the Attack of an Advocate for Idolatry, at Madras. By Ram Mohun Roy. Calcutta, 1817. Octavo. 49 pages.*

II. *A Second Defence of the Monotheistical System of the Veds, in Reply to an Apology for the Present State of Hindu Worship. By Ram Mohun Roy. Calcutta, 1817. Octavo. 58 pages.*

WE are called on, in a review of these pamphlets, to visit a distant scene, to which the attention of literary men has been but seldom called, and whose aspect seems, at first view, rather uninviting. What is it to me (the American reader may inquire) that Hindu Brahmins differ as to the ar-

ticles of their national faith, and how am I to determine a contest, maintained by those who are much better skilled in their subject than I can possibly be? Notwithstanding these objections, we apprehend that an investigation of the Hindu religion, will not be wholly uninteresting, even to those whose practice is not to be affected by a discussion of its principles.

Whatever may have been the evils attendant on the British rule in India, it has at least not been unfavourable to the cause of science. The name of sir William Jones is familiar to most of our readers, and many of them will recollect that it is associated with a disclosure to the European world, of much of the science and literature of the east. To others, whom the British government has protected, in their researches, we are also indebted for the result of inquiries which have given a general acquaintance with the religion of Hindostan. We are, therefore, not entirely without guides in entering on a consideration of the principles of the Hindu faith.

The knowledge of the principles of true religion which existed in the family of Noah appears to have been soon lost among his descendants. We find Rachael stealing her father's gods, the magicians of Egypt practising enchantments, and idolatry prevailing among the inhabitants of Canaan. At a subsequent period the Grecian mythology adorned many a poet's song. Idolatry prior to the Christian era, appears generally to have prevailed, except among the Jews. But it seems likely that whenever a nation became enlightened by sciences and the arts, some men would be found who were disposed to separate themselves from the practices of the vulgar, in some degree, and to speculate concerning the divine nature. We do not suppose that human reason is able, of itself, to form suitable conceptions of the Deity, though it may, doubtless obtain some faint glimmerings of his nature and attributes. Hence in the Pagan

theology, some slight traces of truth are found mingled with the mass of error of which it is principally composed.

Polytheism appears to have been a characteristic feature of most of the ancient false systems of religion. But it is not unlikely that some of the philosophers might occasionally conceive certain ideas as to the unity of the Deity. We are, therefore, not surprised to find this truth sometimes asserted on the pages of the Vedas. The commendable zeal of the author of the pamphlets before us, has led him to fix on it, as a mean of reclaiming his countrymen from their idolatry. We heartily wish him success in his labours.

It is impossible for any one, who examines the Hindu scriptures to be blind to the fact that their writer or writers had but very inadequate conceptions of the Deity, for they consist, in part, of hymns addressed to different divinities. We have expressed our sentiments concerning them generally, and refer our readers for a further knowledge of their contents, to our extracts from the pamphlets of Ram Mohun Roy.

The first of the pamphlets before us contains a controversy between Ram Mohun Roy, a Hindu Brahmin, and Senkara Sastri, we presume also of that *cast*, and head English master in the college of fort St. George. Sastri appears as the advocate of idolatry. We extract the following specimen of his argument.

‘ The attributes, in the preceding extract, are affirmed, by the Vedas to be the creating, protecting, destroying, and the like powers, or incarnations of the Supreme Being. Their worship, under various representations, by means of consecrated objects, is prescribed, by the scripture, to the human race, by way of mental exercise; who owing to the waving nature of their minds, cannot, without assistance, fix their thoughts on the incomprehensible and Almighty Being. Though the representations of the attributes are allegorical, yet the pervading nature of the Supreme Being, in the attributes, in their representations, and in the objects dedicated to them,

is not allegorical, and I regard the same as an ether diffused throughout ten thousand objects. If this reasoning be admitted, why cannot the prayer offered to the All-pervading Spirit, in the dedicated object, be considered as prayer to the universal and Almighty God? If one part of the ocean be adored, the whole ocean is adored.'

It becomes us, as christians to regard with pity, the melancholy state of these poor Hindus. Alas! how weak is human reason, which can support so plausibly, a doctrine so unworthy to be practised by an immortal soul. Who, on reading the above extract does not wish that no obstacles might ever be interposed by the ruling powers in India, to the labours of those men who are willing to instruct its inhabitants in that which is, emphatically, the truth. We add another extract from Sastri's plea for idolatry.

'If the worship of the attributes be rejected, what means can be substituted to inculcate the truth, and to enlighten the understanding of an indolent man, who, on being told that God is all-pervading, and invisible, thinks him to be like the air, or the sky; or hearing that, by a figure of speech, he is called the splendor of splendor, believes that he is of a luminous nature? if these helps be denied him, will he not, at last, become ignorant of the true faith, or be induced to follow atheistical doctrine, rather than to trouble his head to attain the difficult knowledge of the divine nature?'

The highest argument which we can oppose to the preceding extract is the divine command against the practice of idolatry. But, we apprehend that this is not one of those subjects to the discussion of which reason is unequal, and in regard to which it becomes her to bow in meek submission to the authority of religion. May not the vulgar, by the contemplation and adoration of idols, be induced to consider that which they worship, not as an image of God, but as God himself. Should this be the case, the idol, instead of being a help to the worshipper, is, indeed, a great obsta-

cle to him in his approaches to the divinity. But we proceed with our extracts from Sastri's argument.

‘ I have, lastly, to observe, that, according to the christian doctrine of the trinity, or the three persons in the god-head, though one and united, yet are personally, or occasionally distinguished, and prayers offered to the god-head, are concluded by the words, “through Jesus Christ our Saviour.” I believe, though I may be mistaken, that the Saviour should be considered a personification of the mercy and kindness of God, (I mean actual, not allegorical personification: pure allegory, I leave to Ram Mohun Roy)—if this be so, is not mercy an attribute of God? Is not the prayer offered to him, through his attribute, of the same nature as the worship of the Hindus? Do not the votaries of the christian religion, like the Hindus, acknowledge him to be essentially united to the godhead, though occasionally separate, and do they not believe that they are certain of obtaining salvation, in this faith?’

It becomes us, in touching on so mysterious a doctrine as that of the sacred Trinity, to be extremely careful of what we assert. Many christians, indeed, believe that the god-head is distinguished into three persons. They believe, also, that, in consequence of the unity of the divine nature, the mercy and kindness of God are personified in Jesus Christ. But then they consider that prayers should be offered to him through Jesus Christ, because this is part of the divine scheme, and that such prayers are offered not merely in the name of an attribute of the Deity, but of one who is a constituent part of the divine substance. Nor do they believe that he can ever be separated from the divinity. The concluding paragraph of Sastri's arguments is as follows.

‘ For these reasons, why cannot the Hindu worship of the attributes, which are affirmed to be essentially united, but occasionally separate from the godhead, be admitted, and why may not this be the means of obtaining *mocsham*, or, salva-

tion? It seems, upon the whole, that technical terms, modes of worship, and external rites, respectively observed, constitute an apparent difference between the religions of the earth, though, in truth, there be none.'

We apprehend that many christians who concur in worshipping the Deity for the display of exalted attributes, would be shocked at the idea of admitting the worship of these attributes under the guise of idols, which appears to be the practice generally prevalent in Hindostan. The reflection of Sastri as to the agreement of religions seems to have arisen from his misapprehension on the subject of the Trinity.

We shall proceed with a few extracts from the answer of Ram Mohun Roy, and add such observations as they may suggest. In reply to Sastri's objections to the terms *discoverer*, and *reformer*, as applied to Ram Mohun Roy, the latter has written as follows.

'In none of my writings, nor in any verbal discussion, have I ever assumed the title of reformer, or discoverer: so far from such an assumption, I have urged in every work that I have hitherto published, that the doctrines of the unity of God are real Hinduism, as that religion was practised, by our ancestors, and as it is well known, even at the present age, to many learned brahmins: I beg leave to repeat a few of the passages, to which I allude.

'In the Introduction to the Abridgment of the Vedanta, I have said, "In order, therefore, to vindicate my own faith, and that of our *forefathers*, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of the sacred books: and prove that my aberration deserves not the opprobrium, which some unreflecting persons have been so ready to throw upon me." In another place, of the same Introduction: "The present is an endeavour to render an Abridgment of the same (the Vedanta) into English, by which I expect to prove, to my European friends,

that the superstitious practices, which deform the Hindu religion, have nothing to do with the pure spirit of its dictates." In the Introduction of the Cenopanishad: "This work will, I trust, by explaining to my countrymen, *the real spirit of the Hindu scriptures, which is but the declaration of the unity of God*, tend, in a great degree, to correct the erroneous conceptions which have prevailed, with regard to the doctrines they inculcate." And, in the Preface of the Ishopanishad, "*many learned brahmins are perfectly aware of the absurdity of idol worship, and are well informed of the nature of the pure mode of divine worship.*" A reconsideration of these passages will, I hope, convince the learned gentleman, that I never advanced any claim to the title, either of a reformer, or of a discoverer of the doctrines of the unity of the godhead. It is not at all impossible, that from a perusal of the translations above alluded to, the editor of the Calcutta Gazette, finding the system of idolatry, into which the Hindus are now completely sunk, quite inconsistent with the real spirit of their scriptures, may have imagined that their contents may have become entirely forgotten, and unknown; and that I was the first to point out the absurdity of idol worship, and to inculcate the propriety of the pure divine worship, ordained by their Vedas, their Smirts, and their Poorans. From this idea, and from finding, in his intercourse with other Hindus, that I was stigmatized, by many, however unjustly, as an *innovator*, he may have been, not unnaturally, misled to apply to me the epithets of discoverer, and reformer.'

In order to enable our readers to judge of the correctness of the sentiments advanced in the extract which we have just made, we shall take the liberty of submitting to them a sketch of the contents of the Vedas, which we have drawn from an essay of considerable length, on the subject of these writings, by H. T. Colebrooke, Esq. in the eighth volume of the Asiatic Researches.

The Vedas are the writings on which is mainly founded the theological system of the Hindus. Mr. Colebrooke has conjectured that their antiquity may be traced back as far as the fourteenth century before the christian era, but he acknowledges that his calculation is not by any means certain. Mr. Pinkerton has advanced the position that they are of modern date, but we know not on what evidence he relies. Sir William Jones was of opinion that they were very ancient writings.

The Hindus suppose the Vedas to have been revealed by Brahma, one of their principal divinities, and to have been preserved by tradition until they were committed to writing by a sage, who thence received the appellation of *Vedavyasa*, a compiler of the Vedas.

The *Vedas* are four in number, and each is divided into two parts, the former containing hymns for different occasions, and the latter the doctrinal and preceptive part of the Hindu religion, veiled frequently in absurd legends. The hymns are ascribed to many different authors, and are, as we have already mentioned, addressed to various deities. We have already intimated that this offers an insuperable bar to the argument that the Vedas teach a consistent system of monotheism. The doctrinal parts do indeed sometime unveil the great truth of the divine unity, but our readers will judge, from the following extract of the unworthy and contradictory manner in which this sublime doctrine is inculcated in these writings.

‘The deities are only three, whose places are the earth, the intermediate region, and heaven: (namely) fire, air, and the sun. They are pronounced to be the deities of the mysterious names, severally: and *Piajapati*, the lord of the creatures, is the (deity) of them, collectively. The syllable *O’m* intends every deity: it belongs to *Paramesht’hi*, him, who dwells in the supreme abode; it appertains to (*Brahme*) the vast one; to (*Deva*) God; to (*Adhij’atme*) the superintend-

ing soul. Other deities, belonging to those several regions, are portions of the (three) gods; for they are variously named and described, on account of their different operations; but (in fact) there is only one deity; the great soul (Mahan atma). He is called the sun, for he is the soul of all beings; (and) that is declared, by the sage, "the sun is the soul of (jagat) what moves, and of (tast'hush) that which is fixed." Other deities are portions of him: and that is expressly declared, by the sage; The wise call fire, Indra, Mithra, and Varun'a, &c.'

We cannot wonder at the degraded state in which the human mind has remained, in Hindostan, for so many centuries, when we see the doctrines of their religion involved in so much absurdity.

In another part of the Vedas, a human form is said to have been first created, by the universal soul. From different parts of this body, almost all the various furniture of the universe was produced. These different parts of the creation were gods, who, entering into the human form, became the very parts and faculties, which, as we have been told just before, produced these gods.*

Nothing existed before the production of mind, say the Vedas, except death, who desirous of acquiring a soul, framed mind.†

They inform us, in another place, that the primeval being, afraid, as it would appear, because he was alone, considered that, as there was no other person or thing, he had no cause for fear.‡

In another part, we are furnished with a legend, the scope of which it is to teach that heaven is the head of the universal soul; the sun, its eye; air, its breath; the ethereal element, its trunk; water its abdomen; and the earth its feet.§

* Asiatic Researches, Vol. 8. p. 421, 422.

† Ibid. p. 439.

‡ Ibid. p. 440.

§ Ibid. p. 468.

Yet this is the pure and rational religion which Ram Mohun Roy wishes to clear from subsequent abuses, and to restore to its original excellence. Surely he could not find in christianity, were he to take the trouble to examine its pretensions, any thing, to which, as a philosopher, he is bound to be so hostile, as that religion of the Vedas, around whose standard he wishes his countrymen to rally.

But how does it happen that this religion has become so corrupted. We are informed, by Mr. Coleridge, who has examined the Vedas with much attention, that they either mention, or indicate most of the gods which are at present worshipped in the Indian peninsula.* It is therefore of but little moment that other sacred writings, whose authority Ram Mohun Roy does not deny, together with the influence of custom, during a long succession of years, have given a new aspect to the national religion. Many subsequent fables, would naturally spring up, with the efflux of time, and be added to the old stock, and it avails but little against idolatry, that its more modern forms should be excepted to, while it remains prescribed in those very books which assert the divine unity. But we return to a survey of the pamphlet of Ram Mohun Roy.

‘I cannot admit,’ says he, ‘that the worship of these attributes, under various representations, by means of consecrated objects, has been prescribed, by the Ved, to *the human race*:’ as this kind of worship of consecrated objects is enjoined, by the Sastra, to those only, who are incapable of raising their minds to the notion of an invisible Supreme Being. I have quoted several authorities for this assertion, in my preface to the Ishopanishad, and beg leave to repeat here one or two of them. ‘The vulgar look for their God in water, men of more extended knowledge, in celestial bodies: the ignorant in wood, bricks, and stones: but learned men in the universal soul.’ Thus corresponding to the nature of different powers, or qualities, numerous figures have

* Asiatic Researches, vol. 8. p. 495.

been invented for the benefit of those who are not possessed of sufficient understanding.'

If we mistake not, Ram Mohun Roy, in the preceding extract, gives up his cause. It appears that the Sastra, or scriptures of the Hindus, have prescribed idolatry to much the largest portion of the human race, to wit, the ignorant. If the authors of these works, intending to establish a permanent religion directed a class of society which would, probably, always be numerous to use idolatry, Ram Mohun Roy cannot, on the authority of the founders of his religion, pretend to disturb the practices of a great majority of his countrymen. If he teaches monotheism to the enlightened, merely, and only wishes to enlarge that class, leaving the rest to idolatry, then the general position that the Vedas prescribe the pure worship of one God, should be qualified, in conformity with those writings, so as to admit that while they teach the divine unity to one class of mankind, they also teach polytheism to another. On the absurdity and inconsistency of such a system it is scarcely necessary to remark.

In his second pamphlet we find Ram Mohun Roy, again giving up the question, as we apprehend, in the same manner, as appears by the subjoined extract.

'In that work,' (to wit, the preface to the Ishopanishad,) 'I admitted that the worship of these deities was directed by the Shastra: but, at the same time, I proved, by their own authority, that this was merely a confession made to the limited faculties of the vulgar, with the view of remedying, in some degree, the misfortune of their being incapable of comprehending and adopting the spiritual worship of the true God. Thus in the aforesaid preface, I remarked; for they (the Poorans, Puntras, &c.) repeatedly declare God to be one, and above the apprehension of the external and internal senses. They indeed expressly declare the divinity of many gods, and the mode of their worship; but they reconcile those contradicting assertions by affirming frequent-

ly that the directions to worship any celestial beings, are only applicable to those who are incapable of elevating their minds to the ideas of an invisible being.'

It is a fact too plainly established by history to admit of any dispute, that all religions except the true one, involve in themselves contradictions and absurdities too glaring for the consent of any rational being. The modern deist, like the ancient Epicurean, considers that the Deity is a being so little concerned with his affairs as to require from him no regard or worship. The wisest of ancient philosophers, never pretend to devise or execute a suitable system of religious worship to the one true God. The Greek and Roman polytheist ascribed to his gods the most degrading vices. Mohomedan paradise consists in sensual pleasure. And Ram Mohun Roy, after having properly argued against Hindu idolatry from the grossly immoral pages of the Poorans and Puntras, and after having cited without contradiction the hyperbolical representation that the former of these books enjoins the worship of 330,000,000 of deities, gravely places both these writings, in our last extract, among the Shasta, or sacred scriptures of his religion, and accounts for their direct inculcation of false doctrines, as we suppose he would do for the vile immoralities which they depict, as a charitable condescension to the character of the mass of mankind. Captiousness, or the desire of novelty may lead men off from the true faith, among us, as the extinction of original light has done the Hindus; but all wanderers, however they may be pleased for a time with their ingenious phantasies, would find reason, were they capable of sufficient consideration, for acquiescing in mysteries which they cannot unravel, rather than submit to the absurdities in which they are always involved.

The Vedas, Ram Mohun Roy, and the brahmin against whose defence of idolatry his second pamphlet is directed, seem to be united in a common confusion on the subject

of the existence of their celestial gods. Ram Mohun Roy quotes the following passage from the Vedant. 'Vyas affirms that it is prescribed also to celestial gods and heavenly beings to attain a knowledge of the Supreme Being, because a desire of absorption is equally possible for them.' And the following from the Vedas: 'From him (the Supreme Being) celestial gods of many descriptions, Siddha, or beings next to celestial gods, mankind, beasts, birds, life, wheat, and barley, all are produced.' In the above passages, the inferior divinities, worshipped by the Hindus, are treated as beings having an actual created existence. But it will be remembered that Ram Mohun Roy, as well as his opponent, in the first pamphlet had considered them merely as personified attributes of the Deity. And he charges this contradiction on the Vedas in the following terms. 'The Ved, having, in the first instance, personified all the attributes and powers of the Deity, and also the celestial bodies and natural elements, does, in conformity to this idea of personification, treat of them, in the subsequent passages, as if they were real beings, ascribing to them birth, animation, senses, and accidents, as well as liability to annihilation.' But he stigmatizes his opponent in the second pamphlet with this inconsistency, in the ensuing passage. In p. 24. l. 10., the learned brahmin states that 'The Vedant, itself, in treating of the several deities, declares them to be possessed of forms, and their actions and enjoyments are all dependant on their corporeal nature.' But (p. 21. l. 19.) he says; 'Because the male and female deities, whose being I contend for, are nothing more than accidents existing in the Supreme Being.'

He thus at one time considers these deities as possessed of a corporeal nature, and, at another, declares them to be mere accidents in God; which are quite inconsistent with the attribute of corporeality. I am, really, at a loss to un-

derstand how the learned brahmin could admit so dark a contradiction into his "*Lunar Light of the Vedant.*"

In concluding our remarks on these singular pamphlets, we may remark, that though by no means remarkable for elegance of style, they exhibit a knowledge of the English language, which, for Hindu brahmins, we consider somewhat surprising. The residue of the learning which they display is, indeed, chiefly confined to the sacred books of the Hindus. Ram Mohun Roy, however, in his first pamphlet, ranges under twelve divisions, his answers to his antagonist, and shows some acquaintance with logic: in the second, he alludes to the idolatry practised by the Greeks and Romans. The deplorable ignorance which exists among many heathen nations, and which in an obstruction to the progress of Christianity, certainly does not prevail among at least one class of the inhabitants of Hindostan. How truly lamentable is it, that, though the human mind is there to a certain degree improved by civilization, it should still remain closed against that religion, which is peculiarly fitted to adorn and soften the human character. It should stimulate the exertions of Christians, in this and in other parts of the world, in using the means prescribed by the divine author of their religion for its dissemination, to know that in the populous regions of Hindostan there is a class of heathens, whose minds have been exercised, with considerable ingenuity, on the subject of theology. Ram Mohun Roy, teaching the unity of God, on the principles of the Vedas, is indeed, like a sculptor, endeavouring to form a statue, from a mass of coarse and crude materials, which are incapable of admitting elegance of form, or the display of excellence of workmanship. But he shows great though unavailing ingenuity in his attempts. To reduce the chaos of Hindu theology

"rudis, indigestaque moles,"

into form and order, is, it must be admitted, an impracticable

enterprise. Yet, amidst this shapeless mass, the

“ discordia semina rerum,”

may still be found, and it is some consolation to the christian philanthropist, to behold, mixed with much error and contradiction, some principles of religious truth. It is an encouragement to him to think that the day may not be far distant when God shall pour around the path of the poor Hindu, who is now groping after him, in darkness, the light of the sun of righteousness. Let this blessed event be an object of the wishes and the prayers, and, as far as providence may afford, ability and opportunity, of the endeavours of every reader.

We suppose, that among those ancient nations who attained a considerable degree of civilization, religion may be viewed under a threefold aspect, and that these divisions may be considered as having for the most part, progressively arisen, the one after the other, in proportion as the nation advanced in improvement in the arts of life, and in refinement of manners. We would consider, that, in the first place, when as a chastisement for their neglect of God, he obliterated from their minds, by what appears to have been a miraculous interposition, the knowledge of him, a nation, feeling society to be going to wreck, without the worship of God, resorted to religion, for the purpose, as the word imports, of binding together again, in civil union, the community which was on the point of being dissolved. The importance of religious worship was among the Greeks considered so great, that to omit it, and to be impious, were synonymous terms. Hence arose the necessity of some system of theology, devised according to the best notions which the priests, the wisest men of the nation could form, and of ceremonies of public worship, the most august, solemn and imposing. This we consider as the first aspect in which the ancient heathen religions are to be regarded. Thus we conjecture that long ere Egypt, the great ancient nursery of the

arts and sciences, had furnished to the Grecian sages, who resorted thither for instruction, that information on which their systems of philosophy were founded, its priests had for many ages established a code of theology, and a routine of public religious observances. So too, Greece, much before her poets and philosophers had handled religious subjects in their writings, we think had her public religious services established by law. In Rome, too, in the reigns of the kings, much care was taken relative to public worship. In some communities, the bonds of social order have never been drawn sufficiently close, to cause very great importance to be attached to the national religion, and these societies still remain barbarous. Of the poetry of Egypt we do not know that there are any remains, nor of its philosophy, further than it may be embodied in that of the Greeks. But we know that Homer one of the earliest poets of Greece adorned his writings with allusions taken from the religion of his country. We suppose that when civilization had attained a certain height, to the theology of the priests was superadded, the mythology of the poets, collected from fables prevalent among the people, and adorned with the charms of verse. To the first it belonged to establish and maintain the national religion; to the last, to adorn it. Men of fertile fancy would naturally exert it on so dignified and interesting a subject; and collecting the scattered stores of fable which lay diffused among the nation, would display them with all the decorations of poetry. The stories thus collected, being adorned by the splendor of genius, would naturally add much to the national system of religion. Even since the christian era, roving imagination has invented the mythology of fairies, and in Mohomedan countries enchanters and genii, occupied much space in the minds of the people; phantasies, some of which were not wholly unknown to the ages of chivalry. Poetry, it is true, did not always exalt these mythological systems, into conspicuous notice, nor was the be-

lief of them always universal. Still they were the fruits of that fanciful invention which is nearly allied to the poet's art, and the belief of them obtained, in some christian countries, until the general diffusion of religious and other truth among the people, has caused it, in our times, to be nearly extinguished. Rome borrowed her religion principally from Greece, and we have, if we mistake not, an account of their religion, principally as a system of public worship, until, in the Augustan age, Horace introduced mythology into his odes, Virgil, imitating the *Odyssey* of Homer, placed the Greek system of fables in a conspicuous station among the stores of Latin literature, and Ovid collected popular stories into his *metamorphoses*.

Among the Hindus, fancy does not appear to have been idle, in adding to the primitive stock of the national religion; and it is probably owing to its fertility, among the people at large, and among poets, that the Hindu Pantheon has now become garnished with an assemblage of deities (of whom different stories are related) on a scale, which when compared with the Greek system, exhibits that wilder and grosser aspect which we might suppose would attend all oriental institutions. Of this most extravagant mythology, that has, perhaps, ever existed in our world, the following may be considered as an outline. Three elemental principles, of creation, preservation, and destruction, (or rather, change of the mode of existence,) are denominated *Brahma*, *Vishnu*, and *Siva*. *Brahma* produced the world, together with the four *casts*, or tribes, into which the Hindus are divided. From his head sprang the priest, or *brahman*; from his arm, the warrior; from his thigh the trader; and from his foot, the labourer. *Vishnu*, the second principle, and who has more adorers than any other divinity of the Hindus, is, at once, the sun, the earth, water, air, and space. *Siva*, or *Mohadeva*, is fire; and from his *mugut*, or headpiece, flows the river Ganges. These deities have each of them, a *Sacti*

or wife, and children; and have descended to the earth, in incarnations, under various forms.

It can scarcely be imagined, that some oriental poet would not avail himself of the mythological fables of his religion, and assume a portion of them, as a theme at once interesting and exalted. Before the christian era, the *Gita Govinda* had celebrated a part of the story of *Krishna*, one of the Hindu deities, in strains which sir William Jones thought worthy of being translated into our language.

This second aspect of the ancient false religions, appears to us to be the one against which Ram Mohun Roy has set himself. We think that he may be ranked among those philosophers of old, who retired to reason concerning religion, and discovered that the practices of the people could not meet with the sanction of men of cool and sober reflection. Ram Mohun Roy, however, disclaims entirely the idea of innovating, and confines himself to protesting against the prevalent idolatry as inconsistent with the sacred writings of the Hindus. Religion, falling into the hands of philosophers, and being treated of by them, constitutes the third aspect under which we have deemed that the ancient false systems may be viewed. Priests, poets, and philosophers appear to have, in some measure, progressively handled these systems, and to have, severally, exhibited them with features in some degree different. The priest laboured in the administration of public worship, the poet exerted his genius in the regions of imagination, and the philosopher attempted to instruct the understanding. The depraved state of morals, in general, among all the nations to which we have referred, is a conclusive proof of the inadequacy of their systems of religion. But we have been born in a land, where the inquirer on the subject of religion, has ample means provided for obtaining satisfaction, and these it behoves each one of us diligently to use.

ART. IV.—*On the Genius of the Italians, and the actual condition of their Literature.*

(Translated from '*La Revue Encyclopédique.*')

SINCE civilized nations have felt the desire to be acquainted with the literature of other countries than their own, the most contradictory opinions have been published, upon the literature of Italy, dictated in general by national pride more or less exclusive. Thus Germany allows little merit to the Italians, because they have not adopted the sublimated notions of Kant, and seem to have renounced that species of romance, in which were composed some of the earliest *chef d'œuvres* of their literature; the Englishman does not find among them either profundity of thought or force of sentiment, qualities which he considers peculiar to himself; and the Frenchman would exact from them that simplicity of style, and those piquant and lively expressions which enable him to give interest to the gravest subjects and perspicuity to the most abstract discussions. But it is not enough to cast these various reproaches on the literature of Italy, they impute to it some faults which belong only to a particular epoch, and others which appertain to a single class of writers. If, for example, any author is named, you hear immediately a repetition of the ordinary observations on the *concetti*, the play on words, the attempts at wit, the jingle, &c.

Feeling these imputations the Italians have eagerly answered by apologies perhaps not better founded. Hence the continued eulogium of their literary festivals, which in proving the well known merit of their ancestors, may furnish also an argument of the degeneracy of their modern writers. In fact, that the Italians have preceded the moderns in several kinds of literature, as they have themselves been preceded by the Latins, and they by the Greeks, is incontestible.

That which we shall find it useful to inquire, is the rank that Italy deserves in the republic of letters, now when most other nations have made such astonishing progress in civili-

zation and the fine arts in general. Let us therefore endeavour to trace a picture of literary Italy, keeping on our guard against exaggerated praises on the one side and illiberal strictures on the other. Instead of repeating what she has been, it will be more useful to point out what she is, or better still, what she is capable of becoming.

Whether it is an effect of the influence which physical causes possess upon moral qualities, or not, the vigour and fertility which nature displays in that fine peninsula is discoverable also in the character of its inhabitants. Often, indeed, those elements of genius remain sterile; but wherever they have been cultivated and developed by suitable means, they have produced results which Italians might proudly exhibit to other nations. After the impartial observations which M. Portal and M. Guingueni have published, the one upon a department of natural science,* the other on the literary history of Italy, it would be superfluous to demonstrate that Italy is distinguished before every other country in the various walks of literature. Let us observe merely that the light of science, and of letters had scarcely shone anew upon Europe when Italy first availed herself of it, and delighted to propagate and transmit it through succeeding ages, however unfavourable the circumstances of the moment frequently were.

In the fourteenth century was produced almost in a perfect state, thanks to the genius of Dante, Petrarch and Boccaccio, that language which notwithstanding the abuse it has sometimes suffered will ever be distinguished by its force, its grace and its elegance. In the following century, more solid studies were generally pursued, which induced a direct communication with the ancients whom the barbarism of the times had almost entirely separated from us.

The sixteenth century, profiting by the lights and the experience acquired in the two which preceded, attempted to equal and even to surpass in many particulars those ancients

* *Anatomy*, by M. Portal.

but for a short time known, and whom they already know how to appreciate. Then all branches of literature became productive, every limb produced its fruits; but this abundance itself, diminished perhaps, the glory which Italy should have derived from it. Only the productions which shone with extraordinary brilliancy, could command attention. Each one attached himself to some particular genius, distinguished in such or such a department of learning, and neglected to inquire if other departments did not also possess authors of merit. Some, for example, would know nothing of Italian literature but in the novel writers and poets, others nothing but in historians or political essayists. Among those were cited Ariosto, Tasso, Aretini, Strapporola, Machiavel and Guicciardini; but the philosophers and the naturalists were forgotten, who had the first undertaken to trace the history of nature, those who created experimental philosophy and the true method of reasoning. Such are Cesalpini, Aldrovandi, Acquapendente, Fallope, Cardano, Aronzio, Telesini, &c. who laid the foundation of the school of Bacon and of Locke, and that of Gallileo, and of Newton.

Notwithstanding the corruption of style which was introduced at this time, the seventeenth century was not less remarkable for the same genius and the same richness of imagination, and if at this period the mind took a false direction it must be acknowledged that the error was accompanied with those great efforts of the intellect of which a nation very far advanced in civilization, is alone capable. It would be wrong nevertheless to believe that there yet existed only such writers as the Marini and the Achillini. It was towards the middle of the age that Gallileo founded his school, the Academy of Cimento was established, and a prodigious number of writers such as the Viviani, Castelli, Redi, Magalotti, &c. united the *belles lettres* with philosophy in employing the charms of the former to explain the theories of the latter.

At the same time in the crowd of those who followed the brilliant ensign of Marini the usurper of the empire of Parnassus, already were seen judicious Italians reproaching their infatuated countrymen for their love of tinsel, before it was attributed to them by strangers. And it was in the seventeenth century that the celebrated I. V. Gravina, not only taught the principles of the *social contract*, before J. J. Rousseau had yet exaggerated its consequences, but overturned also the school of Marini, and restored the altars of good taste by his precepts and his example, and above all by founding at Rome that Academy of the Arcades, from which arose all those literary associations that multiplied through the whole of Italy. We owe to the pupils of Gravina and to the Academy of the Arcades, such writers as Guidi, Zoppi, Caraccio, Metastasio, &c. and it was owing to them also, that Italy was speedily cured of that contagion of false taste which had not attacked her only, but had invaded almost all Europe.

Notwithstanding these brilliant proofs of the genius of Italians, they have been considered inferior to other nations in respect to extent and depth of knowledge, because of the nature of their governments which it was supposed could only produce minds as diminutive and limited as themselves. Such causes are certainly not without influence, but we should not exaggerate their effects. If Italy in its political division does not present to view a capital like London or Paris where are united in one focus all the intellectual lights of the nation, to diverge again and circulate like blood through all the veins of the body politic; she is indemnified in some degree for this disadvantage by the great number of smaller and subaltern capitals which each one of the provinces takes care to supply. Every state, however small, has aspired to make a figure in all kinds of knowledge, and often has claimed the glory of preeminence. From thence the prodigious number of literary establishments, of libraries, academies,

observatories, schools, universities; and, by consequence, of men of letters to be found no where else in the same proportion. It is not only in the capitals such as Milan, Florence, Naples, Rome, Venice, Turin, &c. that this spectacle is presented, but also in the towns of the second and third order, as Pavia, Bologna, Padua, Pisa, Brescia, Verona, &c.

It is undeniable, however, that this division of Italy, into petty states, of which each one has its particular school, has caused a great diversity of opinions and tastes, which has not only excited emulation, but at times has produced bitter animosities and dissensions. Each country has desired that its schools, its philosophers, its poets, its artists shall excel. Often they seemed to have nothing in which there was felt a common interest. Thus in the fine arts were distinguished, the Florentine school, the Roman, the Venetian, the Lombard, &c. The celebrated Lanzi [*Storia pittorica dell, Italia*] recognized *fourteen* distinct schools in painting; and there is observable the same multiplicity of schools in literature and philosophy. But, what is most remarkable, the same school sometimes produced hostile sects. In observing the warfare which Annibal Caro, and the Romans waged against Castelvetro and the Modenaise, that which Salvati and the *de la Crusca* Academicians carried on against Tasso and his admirers, and that of Muzio and the Lombards against Varchi and the Florentines, one is tempted to believe that the factions of Guelphs and Ghibilins were not extinct. The same animosities, and the same contests often took place in the bosom of particular universities, whose professors and students divided into two parties, almost ready to fight. These were doubtless censurable excesses, but they attested the ardent imagination and enthusiasm of the Italians, who are not so much disposed, as it seems to be thought they are, to submit to the judgment and authority of strangers. It may be said on the contrary, that as soon as they began to awake from their long lethargy, they sought to compensate themselves for their po-

litical servitude by independence in learning. Italy has always possessed philosophers more or less daring, but never of the dominant party; each one has endeavoured to retain his peculiar style of thought. However celebrated and followed for a time, these philosophers were soon overcome or neglected; and of all those masters, and leaders, no one has been able to preserve his power or his preponderance. Bacon and Locke founded a school in England, and left disciples worthy to maintain it; the French boast Descartes, and remain so faithful to his laws, that they were almost the last in Europe to receive the theory of Newton; the Germans became, and still remain all Leibnitzers or Kantists; while Campanella among the Italians, used all his efforts to propagate and establish the philosophy of Telesio, and this was the first we hear of a school of philosophy in that country. But it disappeared with the success of Campanella. The same may be said of Cardan, Bruno, and so many others, who perhaps would have enjoyed less influence elsewhere. After so many examples is there not reason to believe that Descartes, Leibnitz, and Locke would not perhaps have obtained their brilliant success among the Italians?

But we must not confound the school of man with that of nature, which is common to all men, all nations, and all ages. In this respect the system of Galileo, like that of Newton, does not present a character either particular or national, because it was founded on experience, reason and truth, and is therefore beyond the power of the imagination. The school, or rather the method of Galileo, and the academicians of Cimento, is still preserved in Italy; Piazza, Oriani, Galvani, Volta, &c. are but their disciples. But as to other opinions and hypothesis, there is no distinct and permanent school.

In short, I repeat, it was the Italians, who, while they lost their political independence, gave the earliest example to Europe of an independent philosophy. It might here be proved, and I will perhaps, at some time or other attempt the de-

monstration that the revolution of intellect which made so great a progress in the major part of Europe had commenced long before in Italy, where it would have met the same success, possibly greater, if the Italians had had fewer obstacles to overcome, or if they had been placed in more favourable circumstances. But the fatal consequences of that revolution to the greater part of its authors, deterred the Italians from the perilous analysis of certain opinions, which too nearly approached questions of politics or of religion. The fate of so many writers, sacrificed by a blind and ferocious fanaticism, and still more the danger which threatened the lives of Galileo, and so many others, justified the caution of their successors. Indubitably they would not have, otherwise, remained inferior in one branch of learning while they excelled in every other. It would therefore be unjust to reproach them, because having become timid and indifferent at the sight of persecutions and difficulties, they did not follow the example of their more fortunate imitators.*

It has always appeared to me to be well established, that the characteristics of the Italians are a great force, a prodigious, and singular flexibility of mind. Their talent for *improvisatoire* composition, which appears so astonishing to strangers, and which is generally attributed only to the resources of a redundant and flexible language, is like that language itself, the effect of that ardent genius, that lively imagination which compels them, it may be said, to extemporize [*improviser*] even when their intent is philosophical speculation.

But it must be admitted that the studies and mental occupations to which the class of inhabitants that compose exclusively good society are accustomed to devote themselves, establish a very marked separation between that class and the rest of the population who possess but few if any opportunities of approaching the well educated ranks and profiting by their instruction. It follows, that in every town, there are

* Ils n'ont pas suivi l'exemple de leurs imitateurs plus heureux.

two races of people, much more different from each other, than in the other towns of Europe. Their manners and their notions differ totally, and above all, their language. Indeed the Italian language, such as genius has made it, is in its prose, and still more in its verse much superior to the intelligence of the vulgar. If we except Tuscany and Rome with some other towns, in all the rest of Italy, the vulgar have little intercourse with the educated class. From whence it comes that these are like strangers, unknown, in their own country.

Frederick III, and the admirers of his tactics, well knew the work which Palmieri a Neapolitan marquis published upon the art of war; [*Considerazioni sopra l'arte della guerra.*] When Joseph II arrived at Naples he desired to see the writer, who lived close by in his retreat; it excited much astonishment that a man unknown to his countrymen should be celebrated among strangers: The same thing might be said of Vico, Filangieri, and so many others who had no reputation among their countrymen until after strangers more just and more enlightened had given them celebrity.

It is thus, according to my opinion we should regard literary Italy. And it is necessary to keep in view these considerations when we endeavour to estimate the present state of literature in that country, and the merit of those writers that have become recently distinguished, or are so now. Let me not be accused of predilection for the Italians; whatever be the associations, and the recollections that unite me to that country, I consider her but as a province in the European republic of letters. France cannot behold without interest a neighbouring nation which she has learned to esteem, run with her the same career, and tend towards the same goal. And Italy also should rejoice to find herself more connected with a nation to whom she is bound by so many interests.

SALFI.

ART. V.—*The Hermit in London; or, Sketches of English Manners.* 2 vols. 18mo. Published by M. Carey & Son, Philadelphia, 1820. Price \$1 50.

A SERIES of papers that appeared in the ‘London Literary Gazette,’ under this title have been thrown together to make these volumes, and form a very entertaining collection of spirited and probably not over drawn sketches of English manners, customs and character, in the wealthy circles of the metropolis. Many of the numbers have already been transferred from time to time to some of our Journals. Two further specimens will limit our *excerpta* at present, and are given merely as justification of the opinion pronounced in favour of the sprightliness and comic merit of the book.

No. XVII. WILD OATS.

“Is old Ten-per-Cent up?” said a wild young dog, a distant relation of mine, to the housemaid of my banker, as she was scrubbing the parlour stove. “No, Mr. Thomas,” replied Dolly; “but I expect him down every minute.” “Then,” said Scapegrace, “if he come before I have had time to change my clothes, tell him that I am gone out to lord ———’s, to inform him that he has overdrawn us, and to hint to him that it is our time of balancing all our accounts; and, my dear Doll.”—“Oh you gay deceiver!” “I say, my dear Doll, you took your wages yesterday; do lend me a pound to appease my washerwoman with.” It was lent.

My nephew, Thomas, is the third son of a clergyman’s widow, in very poor circumstances; and I thought that I had done a charitable act in getting him the situation of a banker’s clerk.

He now pulled off his Bond street coat, divested himself of his dress shoes, his diamond brooch, his massy gold rings, ribband and quizzing glass set in gold, hid his enamelled snuff box, took off his gold chain and dozen seals to his watch, locked up his opera hat and cockade, (he not belong-

ing to any corps) and put on a full suit of black, rather the worse for wear, clapped the pen behind his ear, and went down to the counting-house. His looks he could not so easily lay aside, for he was heated and fatigued with waltzing all night at the Crown and Anchor.

"You look as if you had not been in bed," exclaimed old Turnpenny, on entering the room. "Why, sir," replied the young reprobate, "I have not slept a wink all night: I have been thinking how much we shall lose by the house of Vanderfunkenbottle and Co., and counting the many bad debts which we have. I think it would be meet (here he heaved a sigh) to arrest the young wine-merchant. I think that he is going on a little too fast: he keeps a tilbury and a lady (here he heaved a deeper sigh,) and he owes us two hundred. I have reasons for doubting the stability of the new country bank; and I tremble for our discounting any more of the Welch Baronet's kites."

"Good, Thomas," said his master, "you are a conscientious youth; and I will take you into the firm at Lay-day." "I hope sir," replied Tom, "you know that I am as anxious for your interest as if it were my own." "Right, Tom; every clerk should be so; besides one hundred per annum is a handsome allowance; but, in future, when you are my partner, you will have a sixth of all my profits." Tom was overcome with gratitude.

"I cannot," resumed the old gentleman, trust those rascals, my other clerks, who will spend you a five pound note on a Sunday." (Thomas gave a groan.) "Aye sir, and ten pounds—hack horse, tavern dinner—treat a lady to an ice, and a little go besides." "Shocking!" cried the old man. "Fare thee well, Thomas; take out a writ against the wine-merchant; stop the Baronet's credit; wind up the concerns with the country bank; and write circulars to all who owe us money; lend the life-guard officer that money at ten per cent; and take a walk into the city to find how all our customers

stand with regard to credit." "It shall be done," replied Mr. Thomas.

'Now this embryo partner, this steady young man upon one hundred per annum, keeps a tilbury at the west end of the town: a groom also; goes every night half-price to the play; looks in at No. 66, St. James's street, occasionally, and owes his tailor three hundred pounds. This is done by representing himself as on the eve of being a partner in the firm; by giving out to another creditor that he is going to marry Miss Muchworm, with a large fortune; by doing a bill occasionally in private, and unknown to the firm; by making love to his washer woman; by hinting at matrimony to Doll, each time that he borrows a pound of her, or that she sits up to let him in at three, four, or five in the morning; by giving intelligence to young men when the old banker means to arrest them; by taking a douceur from them, when they keep out of the way; by treating his tradesmen with old Turnpenny's wine, he keeping the key of the cellar; and by laying the deficit on a rat which he hunted through the bottles, or on a brick which fell down, but which he really picks out of the arch and throws upon the empty ones.

These and a number more ingenious tricks have kept him from detection; but "there is a tide in the affairs of man;" and it is much to be apprehended that the storm will burst upon him ere the partnership be entered into:—for his duns are beginning to be very clamorous, and the coachman is jealous of the clerk, and the washerwoman is jealous of Doll; the groom has found out Thomas's real name, and where he lives, though he passed himself off for a Waterloo hero, and pretended to reside a little way in the country with his lady. The arrears of the groom's wages militate against his secrecy, and the livery stable keeper has threatened to sell the horse for his keep. The business is near a close. He will be a partner or prisoner ere it be long. May his confraternity take the hint thus afforded them by

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No. XXXVI. THE PEDANT.

‘ I made one, last week, at lady Charlotte ——’s conversation, which my cousin the Guardsman calls the Sunday-school; contrasting it with the Marchioness’s. At Homes on Thursdays, which he calls Little Hell, on account of a certain round table which forms a principal feature in the evening’s amusement. I met (at the first named assemblage) with an —— LL. D. etcetera, etcetera. How some people are spoiled! The moment he entered the room, he was surrounded by all the Blues. “ I am charmed to see you,” said lady Charlotte; “ you are just come in time; we are all in the dark on an abstruse subject, and you are just the man to enlighten us.” “ Madam,” replied the Pedant, “ I am very willing to do the best in my power, but the sun itself cannot enlighten the blind.” Not very polite, thought I.

‘ The knotty point being discussed, and the LL.D. giving his common-place opinion, “ Oh! by the by,” said Mrs. M——, “ don’t you think that young man ***** is a close follower of lord —— in his moral or graver poetry?” “ Not a close follower,” replied the Doctor. “ But—you perceive the resemblance.” “ Yes, Madam,” said he, “ in his lameness.” “ Did you condescend,” said the Countess of *****, “ to look in at lady H——’s rout?” “ No, Madam,” responded the Scholiast; “ I received one of her encyclical cards; but I never go to a vapour bath, without the advice of the faculty.” “ Admirable!” cried lady Caroline; “ but I dare say, Doctor —— told you that he was to be there.” “ Your ladyship is right,” said the Pedant; “ he went there, doubtless, in the way of his profession. Colds and catarrhs caught on these occasions, added to the intemperance of our sex and the dissipation of yours, are the greatest resources of medical men.”

“ I have a thousand apologies to make to you, for my nephew,” said the Dowager—“ he was really far gone; and I considered it as a condescension on your part, to allow him

to be set down in our carriage on your way home the other night." "Madam," replied the Doctor, "I did not think him so far gone as I could have wished; your ladyship did well to set him down in any way; and as to myself, I considered your carriage, on that occasion, like a stage-coach, and was prepared to put up with any company." What a brute! thought I. "It is a pity," rejoined her ladyship, "that he should be so given to swearing." "Not at all," said the Doctor, "when a man is given to lying, he does extremely well to adopt the habit of swearing; for he can have no respect for his own word, and cannot expect those who know him to have any more reliance on it: an oath, on such an occasion, may, therefore, be imposing." "Very severe," whispered a host of Blues.

'He now looked sour, but self-satisfied. "My son says that you did not know him, when he accosted you, going to see the Elgin marbles," observed the Dowager lady —. "No, Madam," replied the luminary; "I took him for a stage-coachman, and was perplexed to think how I came to be in debt to one, as I conceived that, perhaps, he accosted me for his fare." "Very fair," insinuated a punster. The Doctor frowned. "His brother is a great scholar," observed the lady again. "Yes, Madam, a great Greek scholar; but his knowledge has been acquired amongst the modern Greeks, instead of the ancients," said he, smiling sarcastically. "Have you seen him lately?" resumed her ladyship. "I saw a stiff cravat and a pair of winkers this morning in the Park, with part of a face grinning through a horse-collar attached to a coat; and I concluded that he was in the midst of these fashionable monstrosities." A general laugh.

"Your old friend the general is much altered," observed a classical Parson; "he is grown quite an old man." "An old woman, sir, you mean," replied the LL.D. "and of the weakest kind." "By the by, what do you think of his wife?" "I consider, sir, that she has more caloric in her composition

than any other person I know, being a strong repellant of attraction." "The duke," interrupted lady Charlotte, "is gone to Russia." "I hope that it will be a salutary refrigerant to the ardor of juvenile imprudence," replied the grave oracle. "I meant to have made a northern trip myself," resumed her ladyship, "but, on reflection, I altered my plan." "I am happy," observed the Doctor, "that your ladyship's reflections go so far: some people merely confine them to their looking-glass."

"I now got weary of so much nugatory importance—of so much ill-natured remark, without intrinsic value, and I withdrew, reflecting how unjustly many individuals gain an ascendancy over others. The reputation of a scholar, eccentric habits, grave dress, a severe countenance, and boldness enough to be rude, have raised the Doctor to his little eminence in his circle, where he holds forth, like the philosophers of old in their porticoes, and where weak would be *savants* and *savantes* come, each with their taper, to borrow light from an offensive half-illuminated lamp, shining dimly in neighbouring darkness.

"Thus are many Pedants spoiled. For my own part, the only novelty I perceived in this character, was to have kept an admiring circle attending to his saying nothing instructive, but every thing ill-natured which was in his power. A discerning eye will find more of this species in the *soi-disant* intellectual assemblies of the metropolis. These are the successful quacks of literature, who live upon simples, as the French mountebank said to his gulled and subscribing circle. They have covers at the houses of the great, seats in coronetted carriages; and, what is more astonishing, they hold a high situation amongst their admiring statellites; among whom, however, they cannot reckon

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ART. VI.—*Rand's System of Penmanship, with Instructions, &c.* Philadelphia, published by the Author, 1819.

As one of the principal ends of this journal is to fix the attention of our countrymen, on whatever intimately belongs, and essentially ministers to literature; we shall not be thought to travel out of our proper walk, or to descend from our station, in making an American system of penmanship, the subject of a short article. It gives us a particular pleasure to employ the epithet *American* in this case, because we can well recollect the time, when every work of the kind, used in our schools, came from abroad; and, because the one now under consideration, appears to us decidedly superior to any, either of foreign or domestic origin, which has come within our notice. A complete independence upon Europe in matters of this description, is required by national pride, as well as interest. Even an equality of merit in native attempts, where taste and ingenuity enter largely into the execution, forms a source of permanent gratification and advantage. Hence it is, that independently of the sentiments awakened in us by the subject, we dwell with so much complacency upon the splendid engraving of the Declaration of Independence, recently presented to the American public, by Mr. Binns.

The art of writing, or of what we now call penmanship, was traced by the ancients directly to the gods. It was, in their estimation, what it must be in ours, the gift next in value and grace, to that of speech; and seemed to them to merit a species of apotheosis. In fact, it must be universally admitted to be, of all the arts subsidiary to human knowledge and comfort, the most important: and that it is capable of being made to furnish delight to the eye, need not be indicated to those who have seen Mr. Rand's system, or the brilliant specimens of professed display, occasionally submitted to the public gaze.

The complaint is not the less just for being old, that the degree of attention usually bestowed, and of stress laid upon the acquisition of a neat or elegant *hand*, is far from being such as we might expect, from its utility and pleasantness. In regard to this point, Mr. Rand makes some observations, which we transcribe with satisfaction since they are very well expressed, coincide perfectly with our own ideas, and deserve especial attention.

‘As the object of writing is, to record our thoughts, to transcribe and multiply copies of them, &c. our first grand aim should be *legibility*, that they may be read without difficulty; the second, *elegance*, that the characters used to express them may, by their beauty of form, be pleasing as well as useful; and the third, *despatch*, that the man of business may be relieved in transacting his affairs.

‘It is a lamentable fact, that professional gentlemen have too often neglected this part of education themselves, and, in some instances discourage it in others. The consequence is, that an illegible and inelegant hand-writing, has, like many vices of the present day, received the sanction of fashion.

‘How embarrassing, and even insupportable it is, to be under the necessity of spending more time in deciphering a word or paragraph, than it would take to write it legibly a number of times! Why should elegance in writing be entirely neglected, while that of composition, reading, musick, &c. are attended to with so much care and expense? It is to be hoped that this work will have a tendency to remove all prejudices against good writing, and place this art in that respectable light which its importance demands.

‘There are many persons who are excessively fond of good writing, but still write very indifferently themselves. They really think that they possess no natural talent for the art, therefore consider it useless to make any attempts towards acquiring it; such persons by frequently examining the best specimens of penmanship, and with the assistance of a good

teacher, would generally be convinced that the taste and talent of which they supposed themselves destitute, only required cultivation, to make them tolerable, and in many cases, excellent penmen.'

At certain periods in our history, and that of England, a great indifference prevailed, respecting a handsome and legible penmanship; particularly for the ladies, whose proficiency in orthography was, at the same time, miserably neglected. In both respects, there is a salutary change of opinion, and a considerably improved practice; but it is as yet too common, to find females of the educated ranks, capable only of *scratching* with the pen; and members of the learned professions, not to say heads of counting houses, and public offices, whose lines can with difficulty be deciphered, and constitute a most unsightly assemblage of 'pot-hooks and hangers.' Some of the causes of this very inconvenient state of things, are accurately explained by Mr. Rand in the following paragraph.

'The advantages of the best instructions are often entirely lost, by a practice very prevalent in many of our first schools and academies; it is that of giving the pupil, before his hand is perfectly formed, long exercises in the different languages to be written in a time quite too limited. This custom is often attended with very pernicious effects, as it regards his style of writing. Finding that the length of his exercise precludes the possibility of his attending to the style of writing, as well as to the grammatical construction, he is obliged to hurry on without any regard whatever to the proportion of the letters. It is generally found more difficult for the teacher to correct bad habits contracted in this way, than to form good ones in those just beginning to write.

And again:

'One of the greatest obstacles to the acquisition of this art, has been the want of a proper standard for imitation: this is severely felt where scholars are in the habit of frequently changing schools, in which the teachers have adopt-

ed no definite style, or what is equally pernicious, each has a different one, which he has adopted as a standard rather from its being accidentally his own hand, than from any investigation of its merits. Scholars who attempt to acquire writing under teachers who differ in their instructions, will find themselves compelled to change their hand as they change their schools, learning and unlearning with every removal which chance or caprice may dictate, till the few correct ideas they may have acquired, become so confused with incorrect ones, that they are unable to make the proper distinction between them: it is owing to this, perhaps, more than to every other cause, that so few write elegantly; scholars become weary of endeavouring to harmonize contending rules and systems, and, without being able to judge of the merits of any, they catch at the peculiarities of all, and incorporate them with their own hand, till ease and proportion are entirely lost.'

We trust that the great obstacle described in the last paragraph, will not long continue to exist. Mr. Rand has, in our opinion, supplied a standard for imitation which should be every where adopted. It is worthy, we think, of being introduced into our public eleemosynary schools, if it be not already used there; and we should hope that it might be furnished at so cheap a rate, as to obviate any difficulty on the score of price. The fundamental rules of the art of penmanship, are intelligibly and briefly expounded in it; the examples are judiciously chosen, and executed with much precision and beauty; and it presents, in an adequate measure, one advantage which we consider as of no small consequence, and which has been but too much neglected: We mean that of conveying moral instruction to children, as they are exercising their fingers. The frequent transcription of sound maxims of human conduct, of pregnant aphorisms in natural and revealed ethics, must fix them in the memory, though they may not immediately excite the heart and judgment.

What is thus deposited, sprouts and brings forth fruit in due season. We are entitled to bestow every commendation upon the 'select sentences,' and the poetical quotations to serve as exercises, which are found in the system under review. 'To teach the young idea how to shoot,' is evidently one of the aims of Mr. Rand, as it will be of every sensible man, engaged in the instruction of youth, in whatever province of art, whether merely mechanical, or partaking, like that of penmanship, of science and liberal accomplishment.

ART. VII.—*Letters from Asia, written by a Gentleman of Boston to a friend in that place.* New York published by A. T. Goodrich. Small 18. mo. pp. 60. price 50 cents.

LETTERS from *Smyrna*, or from the *Levant* would have been a more appropriate designation to this little volume; for the scope of the writer's observation took in but a very inconsiderable portion of the continent of Asia. The Island of Melos, the town of Smyrna and its immediate vicinity, with the ruins of Ephesus comprise the whole subject of his descriptions. The *letters* were probably not composed with any view to their publication, therefore we shall not stay to quarrel with his style which is quite inelegant, nor complain of the paucity of facts related as within his own knowledge and observation—from which his readers might draw their own inferences of the character of the people—but proceed to abstract the information such, and so much of it as there is, to be gathered from the book.

Nothing strikes the reader more forcibly in perusing the letters nor appears more extraordinary, than the repeated and hearty encomiums lavished by the author upon the morals, refinement and *religion* of the Turks. Certainly the Mahometans seldom receive such high praise from their christian acquaintances. Thus, he informs us,

'The unhappy prejudices of the Christian world against the professors of Mahomet's creed, which had been instilled

into my mind, led me to fear a thousand dangers where none existed. On the African shores—from Cape Spartel to the bay of Tunis, and in fact to the coast of Assyria—shipwreck would be attended by death or slavery; but when the seaman approaches that part of Asia inhabited by Turks, he may with safety bury all alarm, and rest satisfied, that although he is not near a Christian country, still he will find among the inhabitants, *all the virtues* possessed by Christians, with but few of their *vices*.’

And again, speaking of Smyrna.

‘The Bazars occupied by the Turks, are in that part of the city called Turktown; and as the votaries of our religion have not been suffered to reside in that quarter, neither has our vice of dishonesty made its appearance there. Riches in equal profusion are displayed in their shops, frequently unattended by the owners, and exposed to the multitude, unguarded, with the exception of a chair, placed with its back to the door, to signify that the owner is not at home.—I questioned one of the Turks, through my interpreter, on the policy of leaving property thus exposed, it being, as I considered, an encouragement to dishonesty. His answer, although severe, was just—‘*We have no infidels among us!*’

Even the administration of justice which we are apt to suppose is brought to considerable perfection among us by the institution of the trial by jury, our Boston traveller thinks is on quite as good a footing among the Turks. ‘Justice of some kind,’ we are told ‘may *always* be obtained in this country,’ [he writes at Smyrna,] an advantage that he is by no means willing to concede to his own nation—and ‘although,’ he feels himself obliged to admit, ‘it is doubtful whether a loser ever recovers his stolen property,’ ‘still,’ he adds, as if anxious for the reputation of Turkish justice, ‘he may rest assured that the thief, if discovered, will meet his reward.’ And this must be taken for decided eulogium, when we find close at hand that ‘it is a melancholy fact, notwithstanding all nations boast of their justice, that it cannot be

found with any—and the very laws that were originally intended to establish happiness among mankind, form a source, whence flows a great portion of our misery and wretchedness.’

The Turks are remarkable for their generosity too, it seems: ‘Those grounds owned by Armenians and Greeks, are, during the harvest, guarded by persons who prevent both men and dogs from entering, when the former are not better armed than themselves, while the Turks show their superiority in the Christian virtue of benevolence, by permitting all to partake of the fruits with which it is pleased the Almighty to bless their lands.’

And for their forbearance, in a still more wonderful degree, according to the following story of an occurrence said to have happened ‘some years since.’ ‘During a performance [of rope dancing] where the Christians alone were admitted, a Turk, wishing to participate in the amusement, offered money to gain an entrance. This being refused, he endeavoured to force his way into the enclosure, when the man who attended at the gate, shot him with a pistol which he drew from his breast.

‘Confusion immediately ensued. The Franks were in the greatest state of alarm, and fled to their houses, not knowing, yet dreading, the consequence.

‘Instead of taking ample revenge while their murdered countryman lay before them, the Turks, in the most reasonable manner, demanded the culprit of the consul representing his country, that he might be punished for his crime, agreeably to the laws of God and man; but either from mistaken pride, or through ignorance that Mahometans possess feelings like other human beings, it was denied, and they retired highly dissatisfied, breathing vengeance against the Christians universally.

‘For some days the flames of discord were half smothered—they still retained hopes that their reasonable demand would be complied with, but finding it vain, they set fire to

the buildings in Frank-street, which, with the property they contained, were entirely consumed, and those of the inhabitants only escaped the sabre, who were fortunate enough to gain the country, or find an asylum on board the shipping.'

'The catastrophe was not quite so creditable as it might have been, to the mildness of the Mahometan temper—but rope-dancing is now prohibited, and every Frank, that is every European, or, we presume, American, we are told in Letter XX., 'provided he gives no cause of jealousy to the Turks as regards their women, and shows a proper respect to their religion when permitted to enter a mosque, may enjoy *more* liberty, and as much happiness, in Asia, as in any part of the world. He can own houses, and merchandise of every description, without being taxed by government, merely paying to the owner a ground rent for the land on which his dwelling stands; but should he be detected in an intrigue with any of their women, his life would be in danger, and that of the woman would certainly be sacrificed to their rage.'

That 'noblest work of God,' an honest man, is to be found we are informed, in every full grown Mussulman.

'Honesty, so often sought, and rarely found among the enlightened and religious communities of Europe and America, in this part of Asia, and in the Turkish dominions west of the Hellespont, stands unrivalled.

'Whether a sense of virtue, or moral obligations to each other contained in the pages of the Koran, is the cause, I am unable to say; but all travellers who have visited this country, and are divested of prejudice, will do them the justice to say, that theft is a crime almost unknown throughout the realms of the Grand Seignor. * * * * *

'A merchant of Smyrna having occasion to send about five hundred pounds sterling a distance of about four days journey into the country, requested his brokers to find a suitable

person! The first they met in the streets, although one of the lowest porters, was engaged for that purpose.

‘The gold was handed him in a bag, and without even inquiring his name, or residence in the city, he was directed to hand it to the merchant in the village, whose name was given him on a piece of paper, and on his return he should receive the amount agreed on, about five dollars, as a compensation for his trouble.

‘On the eighth or ninth day he returned to the city, stating he had delivered the money, when he received his pay, and went to seek employment in the streets.

‘After an elapse of nearly a month, a letter from the merchant announced that he had not received the money, and expressed surprise at the circumstance. This excited considerable alarm, particularly as it was almost impossible to find the messenger, having a second time neglected to take his name. After three days search, however, he was found, staggering through the streets with a heavy burthen on his back; and being informed of the cause why they sought him, he laid it down, and exclaimed, ‘God forbid, that I should wrong any man, *even a Christian*;’—‘but,’ he continued, ‘I will go back again at my own expense, and see who has the property; otherwise my reputation will be ruined!’ This speech had a curious effect from a man whose whole real and personal estate would not, in all probability, have amounted to fifty piastres.

‘He departed, and arriving at the village, examined with a scrutinizing eye every Christian he met, till at last the Greek, to whom he had given the gold, presented himself. ‘You have injured my reputation, like a dog as you are,’ said the porter, ‘and have taken from me that which belongs to another; but, thank God, you are found at last! I will take you to the Agha, and have you hung, that the world may be rid of such a scoundrel.’ The Greek, on his knees, begged forgiveness: ‘I was in distress,’ he said, ‘when I saw you, and

having occasion for the money, I assumed the name of my neighbour! It was my intention to have paid him, before he would feel any alarm as to the remittance. But spare my character; here is your gold, and here are five hundred piastres for yourself!’—The Turk allowed him to depart, took the money to the right owner, and returned with his pockets better filled than they had been during the whole course of his life.’

The above anecdote would be more valuable if vouched for by the personal knowledge of our author; in the following extract, however, he will be found bearing witness unequivocally to circumstances indicative either of great and general probity or extreme carelessness, we will not pretend to determine which.

‘So universal is this virtue of honesty among the Turks, that property the most valuable may be sent with perfect safety to any part of the empire; and as none but mussulmen are permitted to act as porters, couriers, or in any other capacity requiring integrity on the part of the performer, little risk exists of its ever changing. In my excursions and travels about the country, I have frequently seen bales of valuable merchandise lying on the sides of the roads, far distant from houses or human beings; and on inquiring of the Turks, why they were so exposed, was informed, that the camel-drivers, sometimes finding their beasts overloaded, heave off a part, and take it up on their return, or at some other convenient opportunity.

‘During the spring, orders are given for cotton, and the Turk has a mark given by the merchant to place on the bales. In the autumn it is brought to the city, thrown into a khan in one promiscuous mass, and each merchant selects that portion belonging to himself! I was informed, that in no instance has a bale ever been lost.’

Lastly the piety of the Turks is portrayed as exemplary, indeed: ‘The perfect resignation with which the Turks sub-

mit to the dispensations of Providence, cannot but be pleasing to every one. If they are fortunate, God is praised: if the reverse, they say, 'His will be done.'

'The Turk never effects insurance on his commercial adventures; but often, previous to despatching his vessel, makes a solemn promise that, should he be fortunate, a sum of money shall be bestowed in charity; which promise is never broken. But should she be lost, and, as often happens, his whole property with her, he exclaims, 'God's will be done,' and seeks in the streets the means of accumulating another, in the laborious employment of a porter.

'His friends continue to show him the respect he previously experienced, remarking, 'Our brother has been unfortunate, but it was the will of God! Why should we treat him otherwise? We are all liable to lose our possessions, and it would be censuring the decrees of the Almighty, were we to neglect him!' How can we but admire these principles, notwithstanding they emanate from the breasts of those differing from us in religious tenets.'

It was probably a belief of this amiable resignation and benevolence that induces our author to mark, 'notwithstanding their religion differs from ours, still I cannot help respecting it! They worship the same God that we do, they esteem our Saviour as a great prophet and law-giver, their prayers are evidently offered with a sincere heart, and considering that it is the religion of their ancestors, how can we blame them for preferring it to ours?—Did you but know in what contempt they hold a renegado, you would agree in opinion with me, that the combined power of the whole Christian world would not be able to persuade a virtuous mussulman to change his faith.'

There are a few facts mentioned however, in the letters that rather militate against this perfection of character.

‘ Every office under government in Turkey, is sold to the highest bidder, and the person who obtains them, extorts from the people in a ratio fully equal to the amount they pay.’

This little sentence alone contains a charge of venality, extortion, and what, in Christian land, would be called dishonesty. The following narration also savours somewhat of treachery and ingratitude.

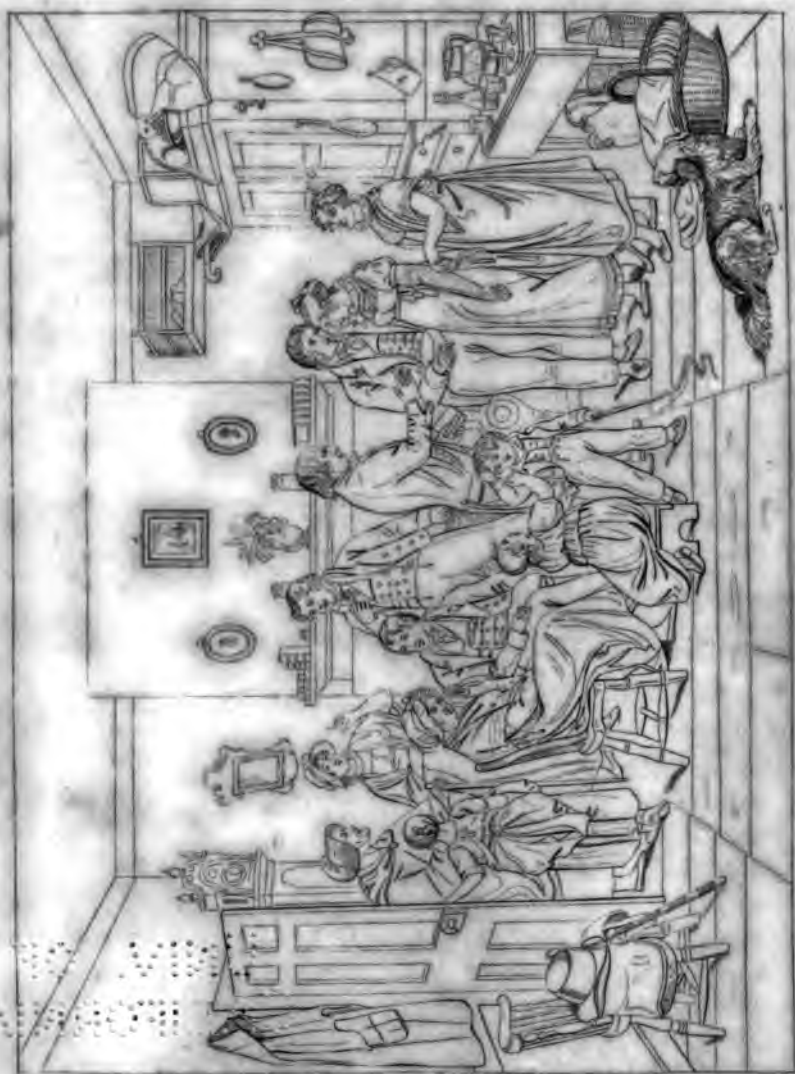
‘ A few months previous to our arrival, the Turkish fleet from Constantinople entered the port of Smyrna, commanded by the captain Pacha, who observed to the governor, on being visited, that understanding he was a good sportsman, he had brought him an elegant fowling-piece, and requested he would call again on the following morning, and accompany him on shore.

‘ Blinded by the present of a gun, and not dreaming of treachery, he obeyed the order; but instead of being received with kindness, he was conveyed on board a frigate, which immediately got under weigh; and on anchoring below the castle, his head was struck off, and sent by an express to adorn the gate of the Seraglio at Constantinople.

‘ Thus ended the life of Ciatip Oglou, after having held the government of Smyrna upwards of twenty years against the will of the Grand Signor, who had tried many methods to displace him. Governors were appointed without effect, as they dared not face his Janissaries; and when a greater man than himself arrived at Smyrna, he had been in the habit of retiring to one of his country seats, and leaving the town residence to him superior in power. But in this instance he was deceived: for having shown the Captain Pacha much kindness on one occasion, he thought he might depend on his friendship.’

And we learn from the subsequent paragraph, what it is our author refers to when he states that ‘ justice of some kind may always be obtained.’

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CALIFORNIA



‘He [Ciatip Oglou] was charged with being excessively cruel to the subjects of the empire—this is true—for whenever he took a fancy to the wife, sister, or daughter of a poor Greek, or Armenian, he would order her without any ceremony to his Harem; and if the relatives complained, they were almost sure of receiving the bastinado.’

Probably the bastinadoed ‘relations,’ would have preferred our kind of justice, notwithstanding all its inconveniences.

ART. VIII.—*Explanation of the Plates.*

THE coloured engraving representing a view near Borden-ton, is executed from a painting by Birch, the sketch for which was made by that artist on the spot, possesses the fidelity that is so remarkably the attribute of his pencil.

The point of view selected is from one of the windows of the magnificent mansion of the Count de Surveilliers, looking down the river. The fore-ground consists in a part of the ornamented garden immediately round the house, and the eye passes directly from the edge of the bank, to the waters of the Delaware. On the left are seen a few houses of the village of Bordenton, with the wharf at which the steam boat lands her passengers. To the right of the centre an island is partly seen, and a sloop is at anchor in the inner channel.

No single view can however convey any thing like a complete idea of the beauties of the place, nor of the improvements made by the present owner. Two other views, together with the one from which this plate is taken, display nearly all the prominent beauties in the scenery. But the splendid dwelling house has been recently consumed by fire, and almost all the valuable collection of paintings and statuary has been lost. The house, it is said, is about to be rebuilt, but the pictures cannot be replaced, and are the more to be regretted as the collection was unique and unrivalled in this country, and the liberal hospitality and kindness of the possessor rendered frequent access to it easy for all that possessed taste to enjoy the beauties of art.

It may not perhaps be thought ill-placed here to record the following letter, which was written immediately after the conflagration, and bears such honourable testimony in favour of the inhabitants of Bordenton.

(From the Union Gazette.)

Translation of a letter from the Count de Surveilliers (Joseph Bonaparte,) on the subject of the loss of his house by fire.

‘POINT BREEZE, Jan. 8th, 1820.

‘William Snowden, Esq.

‘Judge and Justice of the Peace, Bordenton.

‘SIR,—You have shown so much interest for me since I have been in this country, and especially since the event of the 4th instant, that I cannot doubt it will afford you pleasure to make known to your fellow-citizens, how much I feel all they have done for me on that occasion. Absent myself from my house, they collected by a spontaneous movement on the first appearance of the fire, which they combated with united courage and perseverance, and, when they found it was impossible to extinguish it, exerted themselves to save all the flames had not devoured before their arrival and mine.

‘All the furniture, statues, pictures, money, plate, gold, jewels, linen, books, and in short every thing that was not consumed, has been most scrupulously delivered into the hands of the people of my house. In the night of the fire, and during the next day, there were brought to me, by labouring men, drawers in which I have found the proper quantity of pieces of money and medals of gold, and valuable jewels, which might have been taken with impunity. This event has proved to me how much the inhabitants of Bordenton appreciate the interest I have always felt for them; and shows that men in general, are good, when they have not been perverted in their youth, by a bad education; when they maintain their dignity as men, and feel that true greatness is in the soul and depends upon ourselves.

‘I cannot omit on this occasion, to repeat, what I have said so often, that the Americans are, without contradiction the most happy people I have known; still more happy, if they understand well their happiness.

‘I pray you not to doubt of my sincere regard.—Your’s,
&c.

JOSEPH COMPTE DE SURVILLIERS.’

The *Country Wedding* is engraved from a painting by *Krimmel*, an artist not sufficiently known to be duly appreciated. He is a native of Germany, but long since chose this country for his residence, and has painted many pictures in which the style of Wilkie—so much admired in England—and of Gerard Dow so much celebrated of yore—is most successfully followed. He avoids the broad humour of the Flemish school as much as possible, as not congenial to the refinement of modern taste, and aims rather at a true portraiture of nature in real, rustic life.

In the picture here presented he has delineated a scene of no rare occurrence in the dwellings of our native yeomenry. The whole is in admirable *keeping*. The furniture and decorations of the room, the costume and attitudes of the characters show, perfectly the inside of a farmer’s dwelling, and the business that occupies the group. The old clergyman appears to have just arrived, his saddlebags, hat and whip, lie on the chair near the door, the bride stands in all her rustic finery, rustic bloom, and rustic bashfulness. The bride-groom’s hand on her shoulder, seems intended to revive her courage, while the manner in which he grasps her hand is at once affectionate and awkward. The distress of the mother solaced by the father, who points to a younger daughter, as if indicating her as the successor to her sister’s rank in the family, is well expressed. And the by-play at the door, which is opened by a servant girl to admit an old woman, the awkward affectation of grace and importance in the bride’s-maid, whose attention seems to be attracted by what is passing between

the young man and young woman on the other side of the room, all are full of life and true characteristic painting.

Mr. Krimmel's painting room, in Spruce street above Seventh, in Philadelphia, contains many admirable specimens in the same style. His Country dance, Return from camp, Return from boarding school, &c. afford the amateur a rich and varied repast.

ART. IX.—*Miscellaneous Articles.*

Fine Arts.—Mr. Sully's great picture of the passage of the Delaware by the American army in 1776, is finished, and exhibiting at the gallery, No. 169, Chestnut street. It contains a full size equestrian portrait of Washington, and also likenesses of general St. Clair, and col. Knox. The connoisseurs speak of it in the most favourable terms. Mr. Birch has recently finished a beautiful view of the passage of the Brandywine by a corps of the artillery battalion on their march to Kennet's square, in September 1814. And a fine sea piece, representing the wreck of the brig Helen, near cape Henlopen.

Among the most recent American publications, are the South Sea Islander, containing many interesting facts, relative to the former and present state of society in the island of Otaheite, &c. New York, published by W. B. Gilley.

Biographical memoir of the late Hugh Williamson, M.D. LL.D. &c. delivered, Nov. 1, 1819, at the request of the New York historical society. By David Hosack, M.D. &c. New York, 1820.

The Fudge Family in Washington, a poem, edited by Harry Nimrod. Baltimore, small 12 mo.

A work under the title of the United States Military Review, is preparing for the press, and will be published in Quarterly Numbers. Its object is, to examine all publications having relation to the late war with

Great Britain, and to any military movement since. Boston Paper.

A biography of the late governor Caleb Strong has been published at Boston.

Mr. N. G. Maxwell, Baltimore, proposes to publish one volume of sermons, of the late Dr. James Inglis; for the benefit of the orphan children of the deceased author.

Mr. A. P. Heinrich, of Kentucky, proposes to publish the musical effusions of his leisure hours, under the title of 'Dawning of music in Kentucky,' &c.

Mrs. Graham, author of a Journal of a Residence in India, &c. who is now in Italy, is preparing for the press, Two Months Residence in the Mountains near Rome; with some Account of the Peasantry, and also of the Banditti that infest that neighbourhood.—The same lady has also been employing her time upon a Life of Nicholas Poussin.

Edinburgh Mag.

A Humorous and Satirical work, entitled, Lessons of Thrift, is on the eve of publication. It is ascribed to the pen of a distinguished veteran in the fields of literature; and report speaks of it as combining the placid good sense and amiable *bon-homme* of Montaigne, with the caustic raillery of Swift, and the richly gifted philosophy of Burton. It is to be illustrated with engravings from designs by Cruikshanks, in the best style of that unrivalled caricaturist. *ib.*

THE
ANALECTIC MAGAZINE.

(NEW SERIES.)

COMPRISING ORIGINAL REVIEWS, BIOGRAPHY, ANALYTICAL AB-
STRACTS OF NEW PUBLICATIONS, TRANSLATIONS FROM FRENCH
JOURNALS, AND SELECTIONS FROM THE MOST ESTEEMED BRITISH
REVIEWS.

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1820.

THE
ANALECTIC MAGAZINE.

MARCH, 1820.

ART. I.—*An Essay on the Life, Writings, and Opinions of Mr. de Malesherbes; addressed to my children: by the Count de Boissy d'Anglas, peer of France, member of the Royal Academy of Inscriptions and Belles-lettres, and grand officer of the Royal order of the legion of honour, 2 vols. octavo. Paris and London.*

[Translated from *La Revue Encyclopedique.*]

FEW works merit more than this to fix the attention, whether we consider the subject, or the author. We have displayed to us, the life and writings of an illustrious philosopher, by a writer respectable for talents, character, and rank. We were not wholly ignorant of the life of Mr. de Malesherbes, for it forms a part of history: but those, who, with different abilities, but with one applauding pen, have recorded it, have not so closely examined his writings and opinions, as to exhibit him in one harmonious view, as a citizen, philosopher, author, and public character. The count Boissy d'Anglas has, we think, successfully undertaken this. He has not rejected the known and characteristic anecdotes of his hero; but has added others, which his intimacy with Mr. de Malesherbes enabled him to collect. He has not confined himself to a single portrait, but has displayed,

around his principal personage, other remarkable men who have played a part in the scenes of the drama, of which a vast empire has, recently, been the theatre. He has therefore composed a truly historical painting.

In uniting an account of the events in the life of an eminent man, to that of the principal political occurrences of France, during nearly half a century, he has certainly not wanted opportunities of entering on questions of the highest public interest; and he has, on all occasions, examined these questions with noble candour, and rare honesty. We need scarcely add, that the reflections which he has advanced on these important subjects, are all favourable to philosophy, justice and liberty.

Mr. Boissy d'Anglas gives us the following portrait of Mr. de Malesherbes, one of those men 'of whose acquaintance and esteem he is proudest.'

'He was,' says Mr. Boissy d'Anglas, 'intimately acquainted with many branches of human learning, and had a partial knowledge of almost all of them. We behold in him an eloquent orator, a writer of distinction, a man of polite literature replete with information and taste, a profound statesman, an able legislator, a magistrate full of sagacity and firmness. In private life, he preserved a uniform course of goodness, simplicity, and modesty; we saw him endued with the greatest moderation, and exercising the utmost indulgence; in manners, mild, and easily accessible by all. He was truly a good natured man; not in the style of *la Fontaine*; silly, diverting, eccentric, and whimsical; but by a certain charm which was found in him alone.'

We follow Mr. Boissy d'Anglas to his delineation of Mr. de Malesherbes in public life, in his different situations as president of the court of aids, director of the library, and minister of state. We always find him the sensible man, the defender of every kind of liberty, the undaunted supporter of the oppressed.

We are struck with astonishment and admiration, when we read the different writings which he has composed, on subjects most deserving the attention and regard of mankind. What candour and what elevation do we perceive united in his discourses! What philanthropy! What superiority of reason! We can scarcely believe, that at the court of Louis XV, this was the language of a magistrate, born in one of the highest ranks of society, living in the midst of a class of men, for the most part fashioned to the yoke of slavish habits, and almost all of them occupied in miserable intrigues. How many words of liberty, of country, of rights of the people, so natural in the mouth of that respectable magistrate, must have appeared to them strange, if they did not find them ridiculous! But such is the irresistible power of the progress of knowledge, that kings themselves do not fear, at the present day, to render it homage. More enlightened than their indiscreet friends, the chiefs of nations know, that a just and candid application of the ideas attached to that word, is, in our days, the surest pledge of the strength and the stability of governments. On the question of the liberty of the press, Mr. de Malesherbes established since the middle of the last century, in favour of that liberty, the principles which since have been developed with so much lustre, by the most illustrious civilians. We may judge of this, from some maxims extracted from his memoirs, on that important part of our political rights.

‘The liberty of the press,’ says he, ‘is necessary to make truth appear. Printing is a list, where every one has a right to enter. Each philosopher, each man of polite literature, ought to be considered as an advocate whom we must always hear. The nation at large is the judge. In time, it always judges right. Let us not consider the people, in our age, in the same light as they were regarded in past ages. An assembly of the states without the liberty of the press, will ever be nothing more than a faithless representation.’

Mr. de Malesherbes, in demanding that the press should be free, did not, doubtless, understand that impunity should be secured to authors who should abuse it: but he wished, that from that epoch, the offences which the press might cause to be committed, should be classed; and that they should be judged and punished by a specific legislation, and by an independent and impartial tribunal. Mr. Boissy d'Anglas, in examining this question, could scarcely fail to recollect the principles which he has himself, in an eloquent manner defended, at the national rostrum. He shows evidently, that the establishment of a jury to determine on offences resulting from the liberty of the press, is indispensable as a guaranty of that liberty.

But, it was the right of personal liberty, which was so cruelly trampled on, in the reign of Louis XV, which especially excited the generous obstinacy of Mr. de Malesherbes. It is remarkable, as his historian observes, that no one before him, had dared to oppose the arbitrary acts which violated that essential right. 'He had the honour of being the first who dared to inform kings, of the unjust use which their servants made of their power; and who ventured to tell them, that the time had arrived, when it was necessary to place that power under the control of the sacred and severe rules of justice.'

It is well known that the court of aids, of which Mr. de Malesherbes was president, was originally empowered to direct the collection and the application of the taxes. In the course of time, through the destruction of the liberties of the nation, that court retained none of its original powers, except the right of deciding on disputes, which might arise in the collection of the taxes. But our worthy magistrate evinced, that there is no employment, in which a virtuous man cannot do much good. We may be permitted to bring forward an instance, for the instruction of those, who, ignorant of what they are pleased to call *the ancient constitution*

of France, are silly enough to regret the loss of its advantages. A certain Monnerat, an obscure citizen, was arrested as a smuggler. Although there existed no proof against him, the farmers of the public revenue did not hesitate, on that account, to have him thrown into one of the dungeons of the Bicetre, where he remained twenty months. He would have died there without sentence, had not the court of aids obtained for him the restoration of his liberty. That court demanded the punishment of the oppressors of Monnerat; but its members received an order to proceed no further in that affair. 'This was the period,' says Mr. Boissy d'Anglas, 'when Mr. de Malesherbes made his eloquent, and I may be permitted to say, holy voice, to be heard from one end of France to the other. The environs of the throne resounded with the protest of one of the great bodies of the state, demanding justice, in favour of one of the least exalted individuals in the kingdom.'

Mr. de Malesherbes, after having exposed to the king, in a memoir which he had digested in the name of the court of aids, the vexations of which his client had been the object, gives a tremendous description of the subterranean dungeons of the Bicetre. 'Your majesty would scarcely believe,' adds he, 'that a man merely suspected of fraud, could have been detained for more than a month, in that abode of horror. Yet it is said, that a prosecution for damages against the authors of a vexatious arrest, is to act in contempt of your authority. But, sire, your subjects still enjoy the remains of ancient liberty, of which it would be hard to deprive them.' He adds, in speaking of warrants of state; 'they were reserved, heretofore, for affairs of state; and then it was necessary to respect the secrecy of your administration. Now, they are thought necessary, whenever a plebeian has failed in the respect due to a person of rank, as if men in power had not advantages enough. This is, also, the common punishment of imprudent speeches, of which there is

no other proof than information, evidence always doubtful, since an informer is ever a suspicious witness. The consequence is, sire, that not a single citizen within your kingdom, but is liable to have his liberty sacrificed to the vengeance of a superior; for no one is so great, as to be safe from the hatred of a minister, nor so humble as to be unworthy of that of a deputy of the revenue.'

Not long after this affair, happened the revolution wrought in the magistracy; a revolution which may be regarded as one of the causes of the great catastrophe, which was to overturn the throne. It is known what was the stroke of state policy which destroyed, in 1770, the authority of the parliaments, that solitary and feeble barrier which still resisted the despotic power of the minister, and of the king. But we cannot at present relate, in their full extent, the noble, but vain remonstrances which Mr. de Malesherbes penned, on behalf of the court of aids, in that memorable conjuncture. They obtained the greatest celebrity, throughout all Europe, and left upon the minds of men, in France, an impression which has never been obliterated. 'They must remain,' says the biographer of this virtuous magistrate, 'not only as models of eloquence and virtue, but, also, as a solemn protestation in favour of public liberty, at the moment when its destruction was compassed.'

The dispersion of the court of aids, and the exile of Mr. de Malesherbes, were the recompense of a devotedness, which, at that epoch of general degradation, had all the character of heroism.

One of the most important acts of justice, which marked the accession of Louis XVI, to the throne, was the recal of the parliaments, and of the other courts of magistracy. Mr. de Malesherbes reinstated, as it were in triumph, at the head of his court, delayed not to submit to the king, a list of the oppressive laws, the united operation of which overwhelmed the people; and he presented the *remonstrances on the legis-*

lation of the taxes. 'I come,' says he, in that work, 'to defend the cause of the people, at the tribunal of their king; to show him the true situation of that people, of whom the spectacle of a stately court does not remind him.' In this memoir, are found these remarkable words; *Justice is the true beneficence of kings. The nation has a right to demand that the king shall limit those bounties, which are conferred at its expense.*

Mr. Boissy d'Anglas, after having quoted for the use of his children, many passages of these admirable remonstrances, remarks, at the close:

'That recital, so clear, and so exact, is the best answer that can be made to those, who are such bad Frenchmen, as to exhibit, as necessary to the repose of Europe, the restoration of that oppressive administration, a medley of errors, and of arbitrary power, of oppressions and of iniquities, which so long weighed upon us, and the effects and consequences of which, terminated so unhappily to the nation and to its king; an administration to which we could not return but by again crossing torrents of blood and of tears.'

Mr. de Malesherbes, so enlightened a philosopher, and the most humane and most generous of men, could not fail to raise his eloquent voice in favour of the freedom of worship. He hastened to publish many memoirs, in order to combat the hateful system of persecution, which the clergy solicited should be employed, with the untired obstinacy of fanaticism. 'It was the least that I could do,' said he to Mr. Boissy d'Anglas, 'to atone to the protestants, for the injuries which Mr. de Basville, my uncle, inflicted on them.'

Our biographer enters, on this subject, into some details as to the situation of the protestants in France, before the session of the national assembly. But we perceive, that he has refrained from exhibiting the whole truth, in relation to the persecutions of which they were the objects, the wanton punishments devised in order to convert them, in the name

of a God of peace and of kindness, of the common God of the victims, and of their persecutors.

We must advert to the reception of Mr. de Malesherbes in the French academy, because it was truly a national triumph. For the first time, perhaps, the choice of the academy found no opposers. As soon as Mr. de Malesherbes offered himself, not a single candidate placed himself in the ranks. Men thought that a man like him, ought to find no competitors; even in a career in which a superiority of right in others is hardly acknowledged. The discourse which he delivered, at the meeting of his reception, the most solemn of which the records of the academy furnished an example, deserved the approbation of the nation. His modesty had not permitted him to treat, in that place, a subject of literature; he did more: he had the art to transport to the academic rostrum, a kind of eloquence, which the nation had, for a long time lost; that political eloquence, so honoured among the ancients, and of which they have transmitted to us such wonderful models.

‘There has arisen,’ said he, in commencing, ‘a tribunal independent of all sovereign powers, and which all sovereign powers respect; which decides on all kinds of merit; which appreciates all talents: it is that of opinion.’

It was about this time, that Mr. de Malesherbes was invited to the ministry, almost at the same time as Mr. Turgot; and men saw good morals show themselves, at last, near the throne. ‘We beheld, with pleasure,’ says Mr. Boissy d’Anglas, ‘a kind of circumspection succeed, at the court of a king of twenty, the licentiousness of that of a monarch of sixty.’ One of the first cares of Mr. de Malesherbes, was, to restore to liberty the individuals, who, under the administration of Mr. de Meaupou, had been deprived of it by the detestable practice of state warrants.

We arrive at a period when events acquire daily, a higher degree of importance, when the narrative of our biographer,

borrowed as well from his genius, as from his subject, a more lively interest. Carried away, hitherto, by the pleasure of quoting from the writings of the French Socrates, or those of his worthy panegyrist, we have, unluckily, forgotten to consider the space which is allotted to us, for this honourable task; and we are obliged to offer nothing more, than a dry and frigid indication of the most interesting part of the work.

It is this portion of Mr. Boissy d'Anglas's work, which we recommend particularly, to readers; to those especially, who are ignorant, or who have been wrongly instructed by what a succession of abuses, of gross errors, and of fatal follies, a government already abandoned to all the elements of decay, moved rapidly towards its ruin. They will be able to collect useful information as to the true causes of the revolution.

We behold the virtuous Malesherbes, whom the wishes of the nation had called to the ministry, withdrawn, filled with disgust, from a court, in which, perhaps one man only, (and it was the pious Louis XVI.) appreciated his knowledge and his virtues, but had not power to defend and maintain him in his office. The picture of that court, where predominated for a long time, the genius of a Maurepas, is worthy of the fixed attention of observing minds. The government soon discovered, by the irresolution of its motions, the distress of a situation which became daily, more troublesome; it took none but insignificant or childish measures, if they were not destructive. Convinced, at last, of the insufficiency of its resources, it ventures to implore the assistance of the nation. Of the nation! Unhappily, it was not to that generous nation, always resigned to the greatest sacrifices, that the voice of the monarch applied; it was to an assembly of the chief men, that is to say, of rich and privileged persons, fully determined to abandon none of their pretensions, so hostile to the interests of society. We know what was, indeed, the result of that pompous assembly.

It is an misfortune, that we recal our true friends. The king had thought of Mr. de Malesherbes: he drew him once more from his agreeable retreat, from his peaceful occupations. But the counsels of the sage, were not long listened to. If he found not again at court the same men, he found the same spirit, the same passions. His voice was again suppressed. Clothed with the title of minister, he could scarcely see the king. He was, at last, obliged to solicit the aid of a courtier to cause the most useful counsels to reach him. Alas! they did not all reach that unfortunate monarch. Perfidious friends raised between him and truth, a barrier of brass; while they concealed with flowers, the abyss towards which monarchy precipitated itself. It was only in the prison of the temple, that the king was enabled to read the admirable memoir of his virtuous minister, *on the situation of France*. Louis XVI, having seen Mr. de Malesherbes again, after having read that work, gazed for some time with emotion on that respectable old man; and then threw himself into his arms, bedewing him with his tears. Is not this touching scene, which was an honour at once to the prince and the citizen, an eloquent answer to those degraded writers, who still endeavour to tarnish the fairest glory, which a man could transmit to posterity? Who would believe, that writings have been published in which Mr. de Malesherbes is confounded with the Jacobins? Will men never grow tired of affixing that common name of *dangerous theories*, of *false abstractions*, to principles consecrated either by a Fenelon, the most virtuous man of his age, or by a Malesherbes, who, not less commendable, perhaps, for knowledge and generous sentiments, had the unfortunate advantage of showing them on a more exalted theatre, and in more difficult circumstances? Will not all enlightened and just Frenchmen grow weary, in their turn, of so much dishonesty.

The moment in which Mr. de Malesherbes was to give to his king the last and the most heroic testimony of his de-

votedness, arrived but too soon. We will not weaken, by a cold analysis, the discourses of the historian, and the merit of his judicious reflections on events forever to be deplored. No other part of the work can give a more just idea of the exalted sentiments, of the style, and of the genius of the author.

‘Such,’ says he, in conclusion, ‘is the man, in regard to whom ancient times offer nothing more glorious than his death; modern times, nothing more honourable than his life. Such is the most perfect model which it is possible to exhibit to those, whose love of virtue excites noble thoughts.’

Mr. Boissy d’Anglas has placed, at the close of the second volume, some notes; in which he discusses, with a great superiority of reasoning, the different opinions which have arisen in regard to the men and the events that he has had occasion to speak of in his work. The most remarkable of these notes, perhaps, is that concerning Mr. Necker. It appears to us to contain what may be said and thought most justly respecting that celebrated personage. We find, among these articles, many letters addressed to the author by Mr. de Malesherbes; one of these letters is a touching profession of moral and political faith, in which the soul of that illustrious philosopher is completely seen.

Mr. Boissy d’Anglas is one of those public characters, who have escaped from the terrible tempests of the revolution, who has it most in his power to furnish valuable materials for the history of that memorable epoch; and if, among the qualities indispensable, in order to write with dignity, we ought to require especially, an inflexible probity, an absolute independence of opinions, an upright judgment, a lucid reason; few writers are so capable of discharging that important and difficult commission.

ART. II.—*Voyage to South America, Performed by order of the American Government, in the years 1817, and 1818, in the Frigate Congress.* By H. M. Brackenridge, Esq. Secretary to the Mission. In two vols.—Baltimore, 1819.

THE interest in South American concerns, which was felt by some considerable part of our countrymen, about two years ago, has in a great degree vanished, from causes which it is not material to develop, but of which we would simply remark, that they are of a nature such as to exonerate our republic from all blame in the case. Information concerning the new states of La Plata, was eagerly desired at one period, and with respect to several primary points, has been abundantly afforded in the reports of the American gentlemen, who visited those provinces, as commissioners of our government. Their accounts are made up of statistical details and general political views; but these, however curious and valuable, did not give what common readers would receive with more satisfaction—we mean, sketches of manners, of local scenery, domestic anecdotes, and in short, the usual piquant ingredients of books of travels.

In the work of Mr. Brackenridge, we expected to find all deficiencies amply supplied: his powers of minute observation, and graphic description had been already proved in his 'Views of Louisiana,' and his 'Journal of a Voyage up the Missouri.' We must confess that, after having attentively perused the two volumes of 'The Voyage to South America,' we felt in a measure disappointed, and dissatisfied. They contain, indeed, some excellent matter of the kind which we particularly desired; but they are still too much in the nature of a geographical and political dissertation upon South America in general; and the author has allowed his attention to be too frequently attracted to the party-feuds of the new republics. He writes as one who had earnestly taken a side, and is drawn into discussions somewhat unjust in reference to the individuals whom he arraigns,

and not a little fatiguing for the reader, who can repeat what he should have been able to prefix with truth to his book—
'Mihi Galba, Otho, Vitellius, nec beneficiis nec injuria cogniti!'

We cannot but think, moreover, that the two volumes might have been easily and advantageously compressed into one stout octavo. The discussions to which we have just adverted, are worse than useless; and another, though not considerable portion of the work, could be fairly described as superfluous. We are pleased notwithstanding, at the appearance of these volumes. They certainly constitute a plentiful fund of useful and agreeable knowledge concerning the countries of which they treat; they are written, besides, in a style, which, if not always neat and correct, is generally clear, easy, and characteristic of a lively, vigorous mind, familiar with good models of authorship. The occasional laxity or incorrectness with which it is chargeable, may be ascribed to the haste with which the work was composed; as may, likewise, most of what can be deemed objectionable in the choice of topics and quality of substance. To the majority of American readers, the greater part of what Mr. Brackenridge has here compiled from foreign writers, in relation to the former condition of South America, is entirely new, and cannot fail to be read with satisfaction as well as profit. His Introduction which is particularly and properly devoted to that subject, forms an instructive, pregnant digest. We shall proceed at once to make a quotation or two from the introduction; and such extracts from the rest of the work, as may convey the best idea of the nature and value of the whole contents, and contribute most to the entertainment of our readers.

'In order to secure to the Spanish merchant the whole benefit of the American commerce, the Americans were not permitted to own a single ship. The domestic commerce between the different American viceroyalties, which would have tended so much to their mutual comfort and advance-

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ment, was in general prohibited, or placed under such discouraging restrictions as to be productive of the same effect. No foreigner could enter the colonies without special license, no vessel of any foreign nation could be received into their harbors, and no one was permitted to trade with them without permission, under the penalty of death. Those portions of South America, such as Venezuela and La Plata, which were not possessed of mines, and depended on commerce entirely for the value of their products, were kept in the lowest state of misery and depression. Until a change in the system took place, they were regarded as the poorest of all the Spanish possessions, although they afterwards came to rank among the most valuable and important; they are now indeed the strong holds of liberty, and by them in all probability will the independence of South America be achieved.

Introduction, p. 88.

‘The view of Spanish America which I have given in this *introduction*, may serve in some measure, in solving the question that so naturally presents itself, how Spain has been enabled to establish and maintain this wonderful empire, and why the South Americans have been apparently so tardy and unsuccessful in the accomplishment of their liberties?

‘Something is to be attributed to the situation of the first settlers and conquerors, who stood in need of the countenance of some European nation; because they themselves held millions of men in a state of subjection. They had not ceased to be Spaniards; though removed from Spain, they carried with them Spanish opinions, customs, and prejudices. They willingly submitted to a yoke, which their descendants have found so galling; and who in the course of time, having forgotten the parent state, in many respects became identified in feeling with the aborigines of America. They were bound down and enchained, by the system which Spain had been enabled to establish. The dominion of Spain therefore rested partly on the high notions of loyalty transmitted by the first conquerors, but still more by the influence of a priest-

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hood under the immediate control of the sovereign. Partly also, to the apathy prevailing in the mass of the population; to the ease and indolence of the inhabitants of the new world, to which their situation invited; and to the uninterrupted calm of ages, by which the human mind came to be deprived of its energy. One part of America could be turned against another; and from the vast extent of the Spanish possessions, and their separation by almost impassable boundaries, there was little likelihood of their making a common cause. Perhaps the most powerful auxiliary was the great number of European Spaniards, independently of those in office, distributed throughout the Indies. Another cause may be mentioned; which is, that they required the protection of Spain from foreign aggression; but they did not see that they were exposed to this, chiefly on account of their connexion with her, that whenever they have been molested, it has been on account of quarrels between Spain and some European power.

‘ It is most truly observed by Mr. Rodney, “that this state of things would long have continued but for events in this country and changes in Europe.” The failure of the revolution in Caraccas in 1797, proves that the great body of the people were not then prepared for independence. They required the powerful excitement of some event, whose shock would produce an effect similar to that of galvanism to the apparently dead, in order to awaken in them political life; or as they express it themselves, *to cause a regeneration*. Such a one was presented in the captivity of Ferdinand, and the acts of that singular political drama, when the Spanish monarchy seemed to be threatened with dissolution. It was now seen that there was no want of susceptibility, and that all that was requisite in the first instance, was some event of transcendent interest. Their enthusiasm, even exceeded that of the Spaniards of Europe; one would have thought that the legions of Napoleon had planted their standards on their

shores. They assembled—they spoke—they thought, and acted. Loyalty gave the impulse, and they flew to arms; but this loyalty was not agreeable to the Europeans, who were alarmed at this sudden transition from the calm of despotism, *to the most terrific energy*. Not so with the enlightened native Americans, in whose breasts the desire of independence, had long burned, and who conceived new hopes, from the political regeneration of their countrymen. All that was now wanting, was to give a direction to the torrent which had begun to flow; this was the work of genius and intelligence, aided by circumstances which carried with them the justification of necessity. To the cry of long live our king Ferdinand, it was not long before that of *viva la patria* succeeded; and South America became the theatre of one of the most bloody civil wars ever recorded by history. In some places it has been thought necessary by the Spaniards to put to death all the intelligent and intrepid, so that the revolution may have no leaders; in others, shocking to relate, the only remaining hope of regaining these countries, *is by indiscriminate extermination of the inhabitants*. Can any mind human or divine, wish success to such a cause?

INTERIOR OF AN AMERICAN FRIGATE.

‘ Being now fairly in the trades, our course was hardly interrupted for a moment; we had a steady breeze filling all our sails, and a smooth sea. Nothing could be more agreeable than the temperature of the air; the sails required little or no attention, but there was no want of employment in this little busy world. I could not have imagined such a variety of occupations as the seamen were continually engaged in. The officers not on duty, spent their time in reading and study, while the midshipmen, fifteen or twenty in number were kept closely to their books. There was no lounging, no idleness, no silly gossiping, no loud talking; and as to intemperance, this is regarded, on board of an American man of war, a vice for which there is no forgiveness.’ p. 110.

RIO JANEIRO.

‘ Early in the morning the pilot having come on board, more for the sake of complying with every necessary precaution than because his services were necessary, we passed into the spacious harbor of Rio. The entrance is about a mile wide, and probably the safest and easiest in the world. We passed on the right, fort Santa Cruz built upon a shelf of a rock, with several tier of guns and most formidable in its appearance. Strong works are also erected on the steep rock behind it, from which it is separated by a singular cleft crossed by a drawbridge. On the left under the sugar loaf there is another fort, but comparatively of not much consequence; as the best channel lies pretty close to Santa Cruz. Vessels generally pass directly under its guns. We passed another small fort just within the harbor. The place is said to be very strongly fortified; it certainly possesses extraordinary natural facilities for this purpose. It was forced about the beginning of the last century by the celebrated French mariner, Dugai Trouin, who took possession of the city, and laid it under contribution; but its fortifications were in consequence greatly improved. As we entered the harbor, a most magnificent scene opened upon us. The noble basin scarcely surpassed by any in the world, resembling a large lake rather than a harbor, expanded majestically, bordered by high woody mountains, interspersed with rocky peaks and precipices; their ridges or spurs sloping down to the water’s edge, in some places terminating abruptly, in others leaving narrow vallies and a thousand beautiful coves or recesses, with sandy beaches. The ridges or broken grounds, below the mountains, are covered with convents, churches, and beautiful gardens, while the little indents or sandy bays are occupied by elegant country seats; a great many of them constructed by Portuguese noblemen, since the establishment of the court at this place, or by English merchants who have grown rich since the opening of trade. A range of much higher mountains is seen to the north-east, probably at least

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forty or fifty miles distant. The city of Rio Janeiro or St. Sebastian, is built in one of the coves just mentioned, under the mountain, the houses much crowded together; and independently of the buildings perched on heights, or raised on the neighboring vallies, it would not possess a very imposing appearance: but the quantity of shipping gave proofs of a busy and active commerce. p. 114.

‘The harbor of New-York alone can bear any comparison to this place, in indications of commercial prosperity. A noble spectacle is exhibited by the number of vessels, a great proportion English, lying at the wharves or anchored in the stream. Great numbers of small boats were continually moving about, rigged in a very awkward, clumsy manner, or rowed with a slow and solemn stroke, as if to the tune of *the dead march* in Saul. p. 113.

‘A motley collection of people attracted by curiosity were lounging about the quay, their looks directed towards the American frigate as the principal object of their curiosity. I shall not attempt to describe their dress or looks; nothing could be more unlike our countrymen. The English or French fashions do not appear to predominate. Among these people I felt myself indeed a stranger; their countenances made a very unfavorable impression on me, though by no means disposed to judge hastily, for I have been too often taught by experience the danger of condemning people by wholesale, merely on account of their looks. The complexions of the middle and lower classes are generally dark, their features coarse, and their persons in general inclining to corpulency. A number of them were distinguished by ribbons and baubles attached to their button holes, many wore enormous ill-contrived cocked hats, and all appeared desirous to distinguish their persons, by the wearing of some badge or uniform.’ p. 119.

‘Below the landing there is a fountain of fresh water conveyed hither for the aqueduct, which is constantly surrounded by a crowd of noisy negroes waiting for their turn.

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I saw about twenty of these miserable wretches chained together by the neck, and each one carrying a bucket of water on his head: they relieved the bodily pain or suffering, by a kind of harsh noise not unlike that made by a flock of wild geese. I saw others hitched to carts or carrying burthens, and all screaming in the same style, producing a general effect of which I can convey no idea. p. 120.

‘Two American gentlemen who had been at this place some time, in the most friendly manner offered to become our guides. They first conducted us to a kind of boarding house, where together with some other foreigners they had procured lodgings; for there is no respectable inn or coffee house in the city. I can scarcely imagine how they contrive to dispense with what in our cities appear so necessary. After reposing ourselves here for a short time we proceeded to examine the city. Our walk was extremely unpleasant, through narrow and dirty streets without side walks. The houses in general have a mean appearance, with projecting galleries on the second story, which approach so near, that two persons might almost shake hands across the street; probably the ancient Moorish taste. On account of the great number of old fashioned chaises, principally drawn by mules, which dashed along without paying much attention to any one, we were constantly exposed to the danger of being run over. Great numbers rode also on stud horses of a small size, with tails sweeping the ground; but a still greater number of both sexes, were carried about in a kind of sedan chair of a curious construction, and generally ornamented with gilding. The curtains were sometimes drawn aside for the purpose of peeping out. The men who were thus carried along were generally priests and nobles, as I judged by their ribbons and decorations; for it is not the custom in this country to lay aside any insignia of distinction, to be used only on days of ceremony or parade. Nothing surprised me more than the number of persons I saw in the street with decorations

of one kind or other; I could not but think that in becoming so common and being so frequently exhibited, they must cease to impart dignity or importance to the wearers. Contrasted with the habits and opinions of our country, where man is by nature a noble and dignified being, this idle and silly display produced in my mind the very reverse of respect. The town seemed to be crowded with inhabitants of every color and hue, but the proportion of those who with us would be called white, was by far the least considerable. The Portuguese are generally of a very dark complexion, but the number of negroes and of the mixed race was such, as to give a different cast in the general appearance of the population, from that of any town I have ever seen. We were continually meeting pairs of lazy lounging soldiers, who it seems are constantly walking in the streets with their bayonets, for the purpose of preventing disturbance; their insolent and insulting deportment to the lower classes of people, gave the most certain indications of a despotic government.'

p. 121.

'The residents of the city appear to be, especially in the lower classes, extremely lively, active, and cheerful; but from the facilities of gaining a livelihood, and the frequent occurrence of their holidays, the greater part of their time is spent in amusements. Few beggars are to be seen, and all except the wretched brutalized slaves, are decently clad. The streets swarm with children; and in the country, according to Langsdorff, they are even more prolific than in the United States; fifteen, and even twenty of a family, being not unusual. Young children enjoy excellent health; and are in general, weaned young, and nourished with the banana, which is extremely wholesome, and well adapted for the purpose. The upper classes are said to lead a very inactive and indolent life, consulting only the gratification of their pleasures; in consequence of this, their old age is overtaken by chronic diseases, among them the *elephantiasis*, or swelling of the legs, to such a degree as to bear a resemblance to those

of the elephant. I saw one case of this malady, at which I was greatly shocked. The inhabitants in general, are temperate in their living; but if we may credit the accounts we hear, very depraved, as well as ignorant. This is not to be wondered at, considering the nature of their composition; all the mechanics are either negroes or mulattoes; and indeed, almost every business which requires attention, and assiduity, is pursued by colored people, a great proportion of whom are free. The people in general, are sunk in the lowest state of political degradation, they know nothing of the measures of government; affairs of state are never the subject of their conversation, unless indeed with a very small number among the higher classes, who observe the greatest secrecy and caution. The prejudice with respect to complexion, did not appear to me as strong as in the United States. This may be owing to the great number of persons of color, who own large fortunes, and possess wealth and consequence. I remarked several mulatto priests, and in one instance a negro.'

p. 141.

'There is but little skill displayed here in the mechanic arts. Although they have the finest wood in the world for cabinet work, their furniture is very badly constructed, and the defect is supplied by a profusion of gilding. They excel, however, in making ornaments of gold, such as chains, crosses, &c.; but precious stones are not well set by them; and in general, they display but little taste. As to the fine arts, they are extremely low. The king's library, of sixty thousand volumes, has been thrown open for the use of the public, but within this capital of a great empire, it will be long before there will be any thing that will deserve the name of literature. The rich native inhabitants have generally other tastes; there is nothing to call forth public discussions from the press; there is yet, in fact, no public. The art of printing, itself, which was restricted in the colonial state, is not yet sufficiently spread to satisfy the demand, small as it is.' p. 145.

‘Brazil contains upwards of two millions of square miles, and when we consider the small proportion to be deducted for lakes and marshes, or for excessive rigor of climate as in the case of Russia, we may form some idea of its greatness. It is washed on the north for three thousand miles by the mighty course of the Amazon, and it has a sea coast of nearly twice the extent of that of the United States. From the capital to its northern extremity at the mouth of the Javari, it is in a straight line, between three and four thousand miles. From the Rio Janeiro to Cuyaba, in the province of Mato Grosso, the distance is upwards of a thousand miles by land. No country is better supplied with ports and harbors, those of Rio Janeiro, and St. Salvador, are not surpassed, if equalled, by any in the world; and those of Para, Maranham, Olenda, Paraiba, Seguro, Espiritu Santo, St. Catherine, Rio Grande, and many others. The position of Brazil in relation to Europe, Asia, and Africa, amongst those advantages usually pointed out by those who seem to be of opinion that this country is destined to hold the highest rank among commercial nations. The possessions of Portugal may be said to occupy both shores of the Atlantic. The distance from Cape St. Roque to the nearest point on the African continent, is estimated at five hundred leagues.’ p. 160.

‘There is something extremely painful in the contemplation of scenes of recent and rapid decay. The sufferers in the havoc and desolation, are brought near to us, and we cannot but sympathise in their misfortunes. Ancient ruins are associated with beings who in the course of nature and time, would long since have passed away at any rate, but we unavoidably share in the miseries of our cotemporaries, where we are surrounded by their sad memorials. At every step I found something to awaken these reflections. Traces of the most rapid decline of this lately flourishing and populous town, every where present themselves. The greater part of the houses were tumbling down or unoccupied, whole

streets were uninhabited excepting as barracks for the soldiery. In the more frequented streets, few were seen besides soldiers, or perhaps a solitary female dressed in black, stealing along to some chapel to count her beads. There seemed to be little or no business doing any where not even at the pulperias or shops. The town, in fact, looked as if it had experienced the visitation of the plague. During the latter part of our walk, it being the commencement of the siesta, (about one o'clock) the silence in the city was in some measure to be attributed to this circumstance. We observed a number of the lower classes of people, lying across the footways flat on their backs, in the shady side of the houses, with their poncho or rug spread under them; we were obliged to pass round, being unwilling to step over them, from the same kind of apprehension we should feel from a fierce mastiff or bull dog. Happening to peep into a meat shop, I observed a kind of Indian lying on his poncho on the earthen floor, in the midst of myriads of flies, who covered his bare legs, face, and hands, without causing him the slightest uneasiness. These people of whom I have been speaking, appeared to have a considerable mixture of Indian race, judging from their complexion and their lank black hair, which is almost as coarse as the mane of a horse.

'The town still retains every proof of having once been flourishing. The streets are laid off at right angles, and are much more spacious than those of Rio, as well as less filthy, although little or no attention is paid to them; the buildings are also in general, erected in much better taste. The streets are paved, but the footways narrow and indifferent. *ib.* 212, &c.

'The occupation of this city by general Lecor, with the principal division, consisting of five thousand men, which has since been reinforced, may be considered as giving it the finishing blow. Within eight years, the population has been reduced at least two-thirds; many of the principal inhabitants have removed; property to an immense amount in the de-

lightful suburbs, which contained a greater population than the town, has been destroyed, and the value of what remains reduced to a mere trifle. It is in fact, nothing but a garrison, with a few starved inhabitants, who are vexed and harassed by the military. I am told, that notwithstanding this misery, there is a theatre here, and that the evenings are spent in balls and dances, perhaps for want of other employments; the outward actions are not always the certain index of the heart. When we consider the stagnation of business, the depreciation of property, and the deficiency of supplies, we may easily conjecture what must be the condition of the people. *ib.* p. 216.

‘ We sallied forth at one of the gates, to take a view of the country outside of the walls, and within the Portuguese lines, which extend around about three miles. It would not be considered safe to go beyond them, lest we should fall in with the *Gauchos*, the name by which the people of Artigas are designated, and who might take a fancy to our clothes. The general observed, that with respect to himself, he would have nothing to fear, as he was known to them; but he was not certain that he could afford protection to those who were with him. I do not suppose they are quite as ferocious as they are generally represented to be; but I presume they are very little better than the Missouri Indians. We soon found ourselves in the midst of ruins, whose aspect was much more melancholy than those of the city itself. Nearly the whole extent which I have mentioned, was once covered with delightful dwellings and contiguous gardens, in the highest cultivation; it is now a scene of desolation. The ground scarcely exhibits traces of the spots where they stood, or of the gardens, excepting here and there, fragments of the hedges of the prickly pear, with which they had formerly been enclosed. The fruit trees, and those planted for ornament, had been cut down for fuel, or perhaps through wantonness. Over the surface of this extensive and fertile plain, which a few

years ago contained as great a population as the city itself, there are, at present, not more than a dozen families, upon whom soldiers are billeted, and a few uninhabited dilapidated buildings. This is the result of the unhappy sieges which have reduced the population of this city and suburbs, from upwards of thirty thousand to little more than seven. *ib.* p. 218.

‘ On arriving at the high ground near the lines, the prospect was truly delightful; the city and harbor, the shipping, the frigate Congress with her glorious flag, distinguishable at a greater distance than that of any other nation, the mount, the expanse of this vast river, at this place at least seventy miles wide, spread out below me; from this point the ground sloping to the interior, presented an enchanting landscape; the surface of the country waving like the Attakapas or Opelousas, with here and there some rising grounds, and some blue hills at a great distance. Along a beautiful winding stream, which flowed through a valley before us, there were more trees and shrubbery than I had expected to have seen; but this terrestrial paradise was silent and waste—man had not fixed here his “cheerful abode.” *ib.* p. 220.

‘ We were told that the interior of the country for hundreds of miles, possessed the same beauty of surface, and fertility of soil, and although generally well supplied with fine streams, a small proportion of it can be said to be hilly or mountainous; and that in general, there is an abundance of wood along the water courses. On examining the map of Azara, it will appear to be abundantly supplied with fine rivers; it is bounded in its whole extent eight or nine hundred miles on the east by the river Uruguay, which may bear a comparison even with the Rhine or Danube of Europe. This river has also a number of important navigable tributaries, the principal of which are the Ubuig, and the Rio Negro, together with several other rivers which discharge themselves either into the Atlantic or the La Plata.

ib. p. 221.

In the evening our companions after taking a glass of somewhat stimulating, struck up one of their national songs, which they sung with as much enthusiasm as we should our *Hail Columbia!* I joined them in my heart, though incapable of taking part in the concert with my voice. The air was somewhat slow, yet bold and expressive; the words of the first stanza and chorus were as follows:

NATIONAL HYMN.

‘*Oh, mortales el grito sagrado,
Libertad, Libertad, Libertad,
Oid, el ruido de rotas cadenas
Ved en trono, a la noble igualdad;
Se levanta en la faz de la tierra,
Una nueva gloriosa nacion,
Coronada de su siende laureles,
Y a sus plantas, rëndido un lion.*

Como.

*Sean eternos los laureles,
Que supimas conseguir,
Coronados de gloria vivamos,
O juremos, con gloria morir.’*

The following is a literal translation:

*Hear, O mortals! the sacred shouts,
Of liberty, liberty, liberty:
Hear the sound of broken chains,
Behold equality enthroned;
Behold in the face of day arising,
A new and glorious nation,
Her brows are crown'd with laurel,
A vanquished lion at her feet.*

CHORUS.

*Be eternal the laurels
We have dared to win;
Crowned with glory let us live,
Or with glory, swear to die.*

BUENOS AYRES.

‘I shall endeavour to give the reader a rude sketch of the city, as it appeared to us, a task much easier than to convey

the moral impressions left on the mind. It stretches along a high bank about two miles; its domes and steeples, and heavy masses of building, give it an imposing, but somewhat gloomy aspect. Immense piles of dingy brown coloured brick, with little variety, heavy and dull, showed that it did not take its rise under the patronage of liberty. Compared to Philadelphia or New-York, it is a vast mass of bricks piled up without taste, elegance, or variety. The houses in some places, appear to ascend in stages; one story rising from the bottom of the bank, the second story leaving part of it as a terrace, and, in like manner, where the building rose to three stories, a second terrace was left, besides the roof of the house, which is invariably flat. The whole has the appearance of a vast fortification. The streets at regular intervals, open at right angles with the river, and their ascent is steep. Between the bank and the water's edge, there is a space of considerable width, rarely covered by the tides; a number of people were seen here presenting some appearance of the busy bustle of trade, while the border of the river, for more than a mile, was occupied by washerwomen, and the green sward covered with clothes spread out in the sun.

ib. p. 278.

‘Our boat having been prepared, I embarked with lieutenant Clack, Mr. Breeze, the purser, Dr. Baldwin, and the owner of the *malacabada*. It was necessary to make some arrangements at the custom-house, with respect to our baggage, to prevent unpleasant detention: Mr. Rodney and commodore Sinclair, declined going on shore. As it was low water, it was so shallow, that our boat, though small, could not approach, we were therefore compelled to get into a cart, according to custom, and to be thus ferried to shore, at least a hundred yards. These carts would appear in our country, of a most awkward and clumsy structure. They are drawn by two horses; the wheels are of an enormous size, and the quantity of wood employed in the structure of the vehicle,

one might suppose, would be a load of itself. I am told that within a few years past, an English carriage, or wagon maker, has established himself in the city, and has already made a fortune by constructing carts and wagons, on a more modern plan; that his price, at first, for a common two horse wagon, was five hundred dollars, but since they have become in more general use, it has fallen one half; but it will be a considerable time, before the present clumsy, and inconvenient machines, will be superseded. It will happen here, as in every thing else, that the progress of improvement will be slow. *ib.* p. 279.

‘ I had no sooner been comfortably settled in my lodgings, than I felt impatient to take a stroll through the town. The streets are straight, and regular, like those of Monte Video, a few of them are paved, but hollow in the middle. The houses are pretty generally two stories high, with flat roofs, and, for the most part, plaistered on the outside; which, without doubt, at first, improved their appearance, but by time and neglect, they have become somewhat shabby. There are no elegant rows of buildings as in Philadelphia, or New-York, but many are spacious, and all take up much more ground than with us. The reason of this is, that they have large open courts, or varandas, both in front and rear, which are called *patios*. These patios are not like our yards, enclosed by a wall or railing; their dwellings for the most part, properly compose three connected buildings, forming as many sides of a square; the wall of the adjoining house making up the fourth. In the centre of the front building there is a gate-way, and the rooms on either hand, as we enter, are in general occupied as places of business, or merchants’ counting rooms; the rear building, is usually the dining room, while that on the left, or the right, (as it may happen,) is the sitting room or parlour. The patio is usually paved with brick, and sometimes with marble, and is a cool and delightful place. Grape-vines are planted round the walls, and at this season, are loaded with their fruit. *ib.* p. 282.

‘ But little attention is paid to the cleanliness of the streets; in one of the front streets, where there was no pavement, I observed several deep mud holes; into these, dead cats and dogs are sometimes thrown, from too much indolence to carry them out of the way. The side walks are very narrow, and in bad repair; this is better than at Rio Janeiro, where there are none at all. I observed, however, as I went along a number of convicts, as I took them to be, engaged in mending the bad places already mentioned. In these particulars, I was very much reminded of New-Orleans; in fact, in many other points, I observed a striking resemblance between the two cities. I can say but little for the police, when compared to our towns; but this place manifests a still greater superiority over Rio Janeiro; and many important improvements, that have been introduced within a few years past, were pointed out to me. I should like to see, however, some trouble bestowed in cleaning those streets that are paved, and in paving the rest; as well as in freeing the fronts of their houses from the quantity of dust collected, wherever it can find a resting place.

‘ But it is time to speak of the inhabitants of the city, and of the people who frequent it. *ib.* p. 283, &c.

‘ I saw nothing but the plainness and simplicity of republicanism; in the streets, there were none but plain citizens, and citizen soldiers; some of the latter, perhaps, showing a little of the coxcomb, and others exhibiting rather a *militia appearance*, not the less agreeable to me on that account. In fact, I could almost have fancied myself in one of our own towns, judging by the dress and appearance of the people whom I met. Nothing can be more different than the population of this place, from that of Rio. I saw no one bearing the insignia of nobility, except an old crazy man, followed by a train of roguish boys. There were no palanquins, or rattling equipages; in these matters, there was much less luxury and splendour than with us. The females, instead of being im-

mured by jealousy, are permitted to walk abroad and breathe the air. *ib.* p. 284.

‘Buenos Ayres may very justly be compared to the bust of a very beautiful female, placed upon a pedestal of rude unshapen stone. Great numbers of *gauchos*, and other country people, are seen in the streets, and always on horse-back; and as there prevails a universal passion for riding, the number of horses is very great. The European mode of caparisoning is occasionally seen, but most usually, the bridle, saddle, &c. would be regarded as curiosities by us. The stirrups of the *gauchos* are so small, as to admit little more than the big toe of the rider, who makes a very grotesque figure with his long flowing poncho. This is a kind of striped cotton, or woollen rug, of the manufacture of the country, fine or coarse, according to the purse of the wearer, with nothing but a slit in the middle, through which the head is thrust; it hangs down perfectly loose, resembling somewhat, a wagoner's frock. In rain, it answers the purposes of a big-coat, and in hot weather, is placed on the saddle.

‘These *gauchos*, I generally observed clustered about the *pulperias*, or grog shops; of which there are great numbers in the city and suburbs; these people frequently drink and carouse on horseback, while the horses of those that are dismounted, continue to stand still without being fastened, as they are all taught to do, and champing the bit. These carousing groups would afford excellent subjects for Flemish painters. The horses, though not of a large size, are all finely formed; I do not recollect a single instance in which I did not remark good limbs, and head, and neck. The *gauchos* are often bare footed and bare legged; or, instead of boots, make use of the skin of the hind legs of the horse; the joint answering the purpose of a heel, and furnishing a very cheap kind of suwarrow. *ib.* p. 286, &c.

‘As this is the fruit season, a great number of people were crying peaches up and down the street, but on horseback

with large paniers made of the raw hides of oxen, on each side. Milk, in large tin canisters, was cried about in the same way, and as they were carried in a tolerable trot, I expected every moment to hear the cry changed to that of butter. As I moved along towards the great square, a part of which is the principal market place, (immediately in front of the castle, or government house,) there appeared to be a great throng of people. I met some priests and friars, but by no means as many as I expected, and nothing like the number I met at Rio Janeiro. p. 288.

‘On approaching the market place, as it was still early in the day, I found that the crowd had not entirely dispersed. There is no market house or stalls, except in the meat market, situated on one corner of the square which fronts on the plaza. Every thing offered for sale, was spread on the ground. I can say but little in favour of the appearance of cleanliness; dirt and filth appeared to have a prescriptive right here. One who had never seen any other than a Philadelphia market, can form no idea of the condition of this place. To make amends, it is admirably supplied with all the necessaries, and delicacies, that an abundant and fruitful country can afford. Beef, mutton, fowls, game, &c. with a variety of excellent fish, were here in great plenty, and for prices, which, in our markets, would be considered very low. Beef, particularly, is exceedingly cheap and of a superior quality; it is the universal dish; chiefly roasted. Absolute want is scarcely known in this country, any more than with us. As I passed by the hucksters’ stalls, they presented a much richer display than any I had been accustomed to see. Here apples, grapes, oranges, pomegranates, peaches, figs, pine-apples, water-melons, were mingled in fair profusion. p. 289.

‘The shops, or stores, as far as I observed, in my perambulation through the city, are all on a very small scale, and make no show as in our towns. There are but few signs,

and those belong chiefly to foreigners; such as *sastre, botero, sapatero, &c. de Londres*; taylor, bootmaker, shoemaker, from London. The greater part of the trades which are now flourishing here, particularly hatters, blacksmiths, and many others that I might enumerate, have been established since the revolution; the journeymen mechanics are chiefly half Indians and mulattoes.

‘ In receding from the river towards the country, the streets wear a much more mean appearance; being very dirty, and apparently much neglected, while the houses seldom exceed one story in height, and built of brick scarcely half burnt. In walking from the front streets, we seemed to be transferred, at once, to some half civilized village, a thousand miles in the interior. Every where in the skirts of the town, much of the Indian race is visible; generally a very poor, harmless, and indolent people. p. 291.

‘ On my way back to the hotel, I met a party of twenty or thirty pampas Indians on horseback, who had come to town for the purpose of bartering skins for such things as they wanted. They excited no curiosity as they rode along the street, although tricked out with their nosebobs and carbobs, and except the poncho, which they wore, entirely naked. They were rather taller, and more square shouldered than ours, but their physiognomy was very nearly the same. p. 293.

‘ The inhabitants generally, are a shade browner than those of North America: but I saw a great many with good complexions. They are a handsome people. They have nothing in their appearance and character, of that dark, jealous and revengeful disposition, we have been in the habit of attributing to Spaniards. The men dress pretty much as we do, but the women are fond of wearing black, when they go abroad. The fashion of dress, in both sexes, I am informed, has undergone great improvement, since their free intercourse with strangers. p. 295.

‘ A very animated and martial scene was presented to me, by the exercising of the regular troops, and civic militia. The

black regiments, made an uncommonly fine appearance, and seemed to be in a very high state of discipline. The civic militia is said to be fully as well trained as the regulars. I saw several very fine bands of music. A battalion of slaves, consisting of five or six hundred men, was also mustered and then marched to one of the churches. With all these things going on, the city exhibited one of the most animating scenes I had ever witnessed. These are certainly a more enthusiastic, and perhaps warlike people, than we are; if they possessed, with these qualities, by way of ballast, something of our *steady habits*, and general stock of information, I think they would nearly equal us. p. 297.

‘The city of Buenos Ayres, and its vicinity, probably ten miles square, contains about seventy thousand inhabitants; the villages of Luxan, Ensenada, Las Couchas, and a few others, with their circumscribed vicinages, may contain from two to five thousand, and as the whole population does not exceed one hundred and five thousand, all the remainder of the province is left for the rest, not exceeding fifteen or twenty thousand in number.’ p. 303.

‘The United Provinces contain little short of five hundred thousand souls, entirely free from the molestation of a foreign enemy.* They possess an extensive commerce with all the world; they are increasing in population, and are cultivating all the arts of peace. On the other side, the country of which Artigas calls himself the chief, together with those under his protection, contains, *at the outside*, fifty thousand souls, the greater part of whom are far from being the most valuable citizens; an enemy is in the possession of the most important points, having control over the settled inhabitants, many of whom are dissatisfied with Artigas; a country without commerce, and without government; without attention to the education of youth, and declining rapidly from the state of civilization.’ vol. ii. p. 28.

* This includes civilized Indians. See the report of Mr. Graham.

‘ Our arrival at Buenos Ayres, happened to be during lent, the circus and theatre were closed, and public amusements suspended. My curiosity was a good deal excited to see the bull-fights; the favourite amusement in all Spanish countries. As soon as the circus was opened, I took the earliest opportunity of attending it. It is a circular amphitheatre, capable of containing between two and three thousand persons. The arena is about one hundred and fifty feet in diameter, with an enclosure of about six feet high, with openings, at intervals, sufficiently wide to admit the body of a man; at one end there is a small covered pen, with stalls, in which the bulls were confined, and opening into the arena by a gate. On the opposite side, there was a large gate, at which the bulls were dragged out, after being killed. I found the place considerably crowded; but chiefly by the lower classes of people; at least the females appeared to be such. At one side of the *toro*, there was a seat appropriated to the city authorities; formerly, the viceroy, and some of the principal public functionaries, had, also, their places set apart; but this is no longer the case, as it is considered even disreputable for those persons to be seen here. The town-major, who is the chief officer of the police, always attends on these occasions, and presides, in order to prevent any disorder or disturbance. Immediately below his seat, there was a band of music, which played before the commencement of the bull-fights, and during the intervals between them. When the spectators had begun to assemble, a guard of soldiers, about thirty in number, was marched into the arena, and after going through a variety of evolutions, were divided into small detachments, and distributed through the different parts of the *toro*. The different combatants who were to display their skill and courage on the occasion, came forward, and made their obeisance to the town-major, and then retired to their places. The first two were on horseback, called the *picadores*; one a Chilian, of enormous stature and bodily strength, the other a half-Indian, of a more delicate

frame, and a more sprightly countenance: They had both been convicted of crimes, and condemned to fight bulls for the amusement of the public; their irons were not taken off until immediately before entering the toro. There were five or six others, called *bandaleros*, with different coloured flags, for the purpose of provoking and teasing the bull; the last were the *mattadores*; having in the left hand a flag, and in the right a sword. The *picadores* were armed with pikes, about twelve feet in length, with the point so as to wound the animal without penetrating deeply; they posted themselves on the left side of the place whence the bull was to be let out, and at the distance of fifteen or twenty paces from each other. On the signal given, the gate flew open, and a furious animal rushed forth. He immediately made at the Chilian, but feeling the point of the steel in his shoulder, he suddenly wheeled round and ran towards the middle of the arena, when the *bandaleros* endeavoured to provoke him with their flags. It was the turn of the mestiso to receive him next on his lance; but it was not until after the bull had chased both several times round the circus, that he could venture to take such a position as would justify his engaging him; it was necessary to be near the enclosure, so as to have its support, otherwise, in a furious assault of the bull, he might be overturned. The animal attacked the half-Indian with greater fury than the other, but on feeling the steel, withdrew in the same manner; after this was repeated several times, the bull seemed no longer inclined to attack the *picadores*. At the tap of the drum, the *picadores* withdrew from the contest, the *bandaleros* next advanced with crackers, which they dexterously thrust into different parts of the animal's body, who had now become rather sullen; but as soon as they exploded, and scorched him severely, he grew furious, and ran about bellowing with rage and agony: no one but a savage could witness this scene, for the first time, without being shocked. The crackers being consumed, the animal stood still, his tongue lolling out, with panting sides and

eyes blind with rage. The *mattadore* now came forward; at first the generous animal showed reluctance to take notice of him, but on being provoked, he made a plunge at the flag held in his hand, while the *mattadore*, dexterously avoiding him, thrust his sword between the neck under his shoulder, thus giving him a mortal wound. The band of music struck up, the gates of the *toro* were thrown open, five or six *gauchos* rushed in on horseback, threw their lassoes about him, some fastening round his horns, others about his legs and body, and in this manner, in an instant bore him out of the circus, in the midst of the shouts of the multitude. Seven other bulls were let out in succession, and the same circumstances repeated with very little variation. The whole was terminated with a feat, performed by a wild *gaucho*; the bull being let out, he was immediately lassoed by the *gauchos* on horseback, who threw him and held him fast by pulling in opposite directions; he was then tied, and a saddle girt on him by the *gaucho*, who was bare-legged, and had nothing on but a shirt, and a kind of petticoat, something like a Scotch kilt; the ordinary dress of these people. The animal being properly prepared, he was suffered to rise with the *gaucho* on his back, and ran perfectly wild and furious around the circus, leaping, plunging, and bellowing, to the great diversion of the spectators, while the *gaucho* was continually goading him with an enormous pair of spurs, and lashing him with his whip. When the animal was sufficiently tortured in this way, the *gaucho* drew his knife and plunged it into the spinal marrow; the bull fell as if struck by lightning, rolled upon his back with his feet in the air, which were not even seen to quiver. Such is the barbarous *amusement* of bull-fighting, formerly the delight of the representatives of the kings of Spain, and their mimic royalty; in a more enlightened and a happier age, confined here to the coarse and vulgar; and it is to be hoped that, in the progress of science, liberty, and civilization, will disappear for ever. p. 60.

‘I have already said something of the province of Buenos

Ayres. Previous to the revolution, the city, beside being the capital of the new viceroyalty, was the seat of government of an intendency, of which Monte Video, Santa Fee, Corrientes, &c. were subordinate districts; but it is now, as the reader will have perceived, confined to the immediate jurisdiction of its own cabildo. The population is variously estimated, from one hundred and five to twenty thousand souls; of whom, about one half reside in the city. It contributed formerly, as well as Santa Fee and Cordova, to supply the upper provinces with mules, but has been somewhat more agricultural; and the inhabitants of the country in the neighbourhood, are, probably, better informed than those of the interior, from their greater opportunities. There are a great number of small land holders and cultivators, rents are hardly known, and the produce of their fields has generally increased in value. They are greatly devoted to the cause of independence, and no people seemed to me more national. Industry is increasing with the introduction of a variety of artificial wants, and the desire of imitating those who are settled among them. A serious evil is, however, complained of in the want of inclosures, and the consequent exposure of their crops to be destroyed by the cattle. The raising of stock has hitherto occupied their chief attention, to the neglect of culture. Nothing can surpass the fertility of the soil, and there is no kind of doubt but that cotton and sugar can be cultivated here, as well as on the banks of the Mississippi; these would at once, be sources of great agricultural wealth. Some emigration has already taken place to this country from Europe; every encouragement is held out; the sober, industrious German, especially, would do well here. p. 98.

‘Buenos Ayres, from its local advantages, which are similar to those of New Orleans, (with the exception of its harbor,) near the mouth of a vast river, which, with its branches, traverses a country capable of supporting fifty millions of souls, must become some day or other, a great city. There is no other town in South America, whose position is in any

way to be compared with it. Besides its advantages as a great emporium for the interior provinces, it is favourably situated for a trade with Brazils, the West Indies, Europe, the Cape of Good Hope and Asia. The assertion of Dupratt, that neither Tyre, Carthage, nor Rome, had higher destinies than this city, is not exaggerated. p. 102.

‘Some apparent confusion exists in the political divisions of the United Provinces; a few explanatory remarks, may not be unnecessary. This confusion arises from the mistake of confounding some of the smaller subdivisions or jurisdictions, with those which properly come under the denomination of provinces, and considered members of the union, governed in the manner prescribed by the provisional statute. It must be borne in mind, that the viceroyalty was divided into two audiencias, four intendencies included in each; four in the lower country, and the like number in Upper Peru. Each of the eight intendencies, had their subordinate jurisdictions, with lieutenant-governors and sub-delegadoes. p. 111.

‘In the audiencia of Buenos Ayres, the term, intendency, is no longer used, that of province, having taken its place; and at the same time, the number of provinces were increased in 1814, after the capture of Monte Video, by the division of some of the intendencies. For instance, Cuyo and Tucuman were taken from Cordova; Santa Fee, Monte Video and Corrientes, were taken from Buenos Ayres.

‘Five new provinces were therefore laid off; making the present number *nine*, (including Paraguay,) instead of four. They are Salta, Tucuman, Cordova, Cuyo, Buenos Ayres, Paraguay, Santa Fee, Corrientes, and Monte Video.

‘They are called *free provinces*, because the Spanish authorities have ceased to exist, although, during the contest, Salta and Tucuman were, for a short time, the seats of war; but for the last three or four years, the Spanish arms have been confined to Upper Peru.

‘The Portuguese, in their war with Artigas, have taken possession of part of the province of Monte Video, but with

the avowed intention of refraining from hostilities against those provinces which are at present united.

‘Of the nine provinces, all are united except Paraguay, Santa Fee, Corrientes, and Monte Video. The first entered into an amicable arrangement with Buenos Ayres, at the commencement of the revolution, but has since resolved to keep aloof from all parties; and is, therefore, to be regarded as a neutral, excepting so far as respects Spain. Since Santa Fee has withdrawn itself, the town and immediate vicinity, only, have been free from the jurisdiction of Buenos Ayres, as all the rest of the province has been subjected to the control of the general government. Part of the Entre Rios was under the jurisdiction of Corrientes, and part of Santa Fee. The people however, of Santa Fee, Entre Rios, Monte Video, are in favour of joining the confederacy, when they can do it on such terms as they think to their interests, whatever may be the intentions of Artigas, who at present governs them. What may be the ultimate wish of Paraguay, is not known. p. 112.

‘The five provinces of the union contain four hundred and fifty thousand souls, exclusive of Indians, and about six hundred thousand square miles; little short of the whole extent of our old thirteen states. p. 114.

‘It appears, that the capital has a force of seventeen thousand seven hundred and fifty-two, well diciplined and well-armed men, ready, at a very short warning, to make front against an enemy, without counting those who are not enrolled, and who would be called out on any extraordinary emergency. p. 174.

‘The total given in the table, that is to say, twenty-nine thousand seven hundred and fifty-seven, may very safely be taken as the lowest estimate of the effective force; of these, about one half are regulars in the pay of the state. The different kinds of force, are in the following proportions; one thousand two hundred and ninety-six artillery, thirteen thou-

sand six hundred and ninety-three infantry, and fourteen thousand seven hundred and eighty-eight cavalry. p. 176.

‘The most effectual plan fallen upon by the government for recruiting their forces, has been the purchase of negro slaves, entering them as soldiers, under the condition of giving them their liberty, after two years service. About a fourth of the regulars, are blacks, have been thus purchased, and are not inferior to any troops in the world. p. 177.

‘In their arsenals and manufactory of arms, they have fourteen thousand stand; in their different parks, they have an extraordinary quantity of fine cannon and field artillery, and in their public stores, a great abundance of munitions of war, of every description. They have the finest brass cannon *I ever saw*; the greater part of which belonged to the king. Their supplies of this nature are, in fact, more like those of some old and powerful state, and not of one so recently established; they will not have to expend any large sums in these things for many years. p. 178.

‘The revenues of the state, are at present almost entirely levied in the province of Buenos Ayres, with the exception of about two hundred thousand dollars collected from the province of Cuyo, Tucuman, Cordova, and Salta. The receipts of the customs is the only indirect tax which falls on the provinces generally, and its proceeds are faithfully appropriated to the support of the common cause. The duties on stamps are still continued, but do not afford any great amount of revenue. The tables annexed to the report of Mr. Rodney, exhibit a concise view of the receipts and expenditures, as well as of the outstanding debts of the state. The receipts of the customs amounted to one million one hundred thousand dollars, which may be regarded as about the average. It is the largest item in the account of their receipts. In consequence of the high rate of duties which had been established under the mistaken idea that they fall entirely upon strangers, a good deal of smuggling was occasioned.

Through the representation of English merchants, and experience of the evil, they have since been induced to lower them considerably. They ought to be extremely cautious how they give occasion to a renewal of the old system of corruption and bribery, which had fallen into disgrace in the republic, when formerly nothing was disreputable but detection.

‘An important item is composed of loans from native and foreign merchants, not altogether voluntary; what degree of constraint may be used, I know not, nor am I prepared to say how far a people contending for their existence would be justifiable in going.

‘There is another irregular mode of raising money, which falls heavily upon individuals, though intended to be borne by the community, as there never has yet been established any system of direct taxation.

‘Last year, for instance, the sum of seventy-eight thousand four hundred and eighty-three dollars was apportioned among the different *gremios*, or bodies.

| | | | | |
|--------------------------------------|---|---|---|---------|
| On the commercial class, | - | - | - | £32,627 |
| On ship owners, | - | - | - | 146 5 |
| On various classes of people, | - | - | - | 15,240 |
| On house rents, | - | - | - | 17,147 |
| Contributions levied in the country, | - | - | - | 4,325 |

‘The old Spaniards are occasionally called upon, and are required to pay liberally. Considerable sums have been drawn for the revenues of the monasteries. There are besides, large sums levied from butchers and bakers, and considered a species of indirect tax on the people. The bakers are the millers, and also the dealers in wheat. This tax was very heavy, but has since been reduced. The contributions of last year to the amount of eight thousand dollars monthly, fell upon thirty bakers.’ p. 185.

ART. III.—*The Bucktail Bards, or State Triumvirate, &c. a poem.* [Published at New York.]

2. *Proces Verbal of the Ceremony of Installation of President of the New York Historical Society, &c.*

A REVIEW of the first named of the above productions, has been handed to us for insertion in this Journal. The style, and import of the *critique* bespeak its origin in a vigorous and cultivated understanding: but the sentiments which it holds forth, are so much in discordance with our own, that it cannot be admitted into the pages of the *Analectic Magazine*.

There is in the very respectable community of the city of New York, a fashion we fear much too prevalent, of turning into ridicule and burlesque, both persons and things, connected, for the time at least, with the best interests of literature and science. Our national literature is at present struggling with many difficulties, and repressed by many disadvantages, among which, not the least nor most inconsiderable, is national neglect. It therefore behoves those possessed of the powers of wit, rather to turn the shafts of satire against the enemies of learning, to be indulgent towards its professors, and encourage, by all the means in their power, the zeal, whether real or affected, of its friends. Our scientific institutions are, of course, yet in their infancy; and have obtained no very strong hold on the confidence and respect of the nation. Eminence in literature, has not, except in the case of the present attorney-general of the United States, conduced to political promotion; nor has it often happened, that men distinguished for their success in professional or political life, have desired the reputation of being votaries of science, or have made any effort to disseminate among those under the influence of their example, a taste and a veneration for liberal studies. There can be no question of the unfortunate effect of the circumstance above mentioned. As long as eminence in any branch of natural science, history, or *belles lettres* is deem-

ed incompatible with a zealous pursuit of professional success, or an entire fitness for political trusts; the two great and stimulating objects of desire in our country, so long, and in precisely the degree in which this opinion is received, must learning be neglected, and philosophy be despised; except, indeed, learning and philosophy imported from abroad.

There may be, among the most prominent members of the 'New York historical society,' as among the most prominent members of any other of our scientific institutions, a portion of ostentation and even *charlatanery*; the existence of which, is much to be regretted, and its removal equally to be desired; and possibly, all which *that* or any similar association has yet effected, does not add very materially to the value of our national literature: on both these points we express no opinion, and concede them hypothetically only for the sake of explaining our views more clearly: but if such an evil, and such a deficiency exist, the remedy should not be in casting ridicule, and as its consequence, *contempt*, on the institution, but in devoting that time and talent, misapplied in the production of burlesque and caricature, to the formation of better models, and the creation of more valuable matter.

With the political merits, or demerits of the governor of the state of New York, and his friends in office, we have nothing to do; nor does that question at all interfere in our consideration of the subject. We speak not of the effect of these works upon the election, possibly they may be exceedingly influential there, and they may have been intended, solely for that purpose. So much wit, however, and real humour, are seldom brought into action for such an end. But as humble centinels on the outworks of the citadel of our literature, and entrusted therefore with a part of the care *ne quid detrimenti capiat respublica*, we feel ourselves bound to protest against even these *Samsons* in wit, who would pull down the temple of science, because those that are Philistines in their eyes, are sheltered beneath its dome.

Among us, the worship of Minerva still wants all the adventitious aid, that it enjoys on the other side of the Atlantic. Her fanes want the splendid decorations of art, to render them imposing and respectable in the regards of the multitude. Her priests want the factitious dignity of an exemption from vulgar cares, and every-day employments. Her followers are tempted by no other attraction, than the pure flame that blazes on her simple unadorned altars. If they that minister in the temple, have some stains of the world about them, some of the infirmities of human nature, and some of the error of human passions, let us, notwithstanding, while they are covered with their sacerdotal robes, and in the performance of their sacred functions, abstain from rendering them objects of hate or laughter, lest we deter other and more worthy men from following their steps, and succeeding to their stations.

And, to leave figures and return to plain prose, it evinces, we conceive, a bad taste and a disregard or ignorance of the interests of science, to employ the force of humour, wit, and erudition in the endeavour to bring into ridicule and contempt, the men, who, no matter whether rightfully or wrongfully, occupy the first stations in scientific institutions, or men that have publicly avowed their devotion to the cause of literature, and exerted their best efforts in its behalf. And more particularly, we consider this system reprehensible and lamentable, as it is manifest that from the injurious effects of this species of ridicule, no elevation of character, however unobtrusive, pure, and valuable to the dearest interests of our country, can ever be secure.

ART. IV.—*Travels in France in 1818.* By Lieut. Francis Hall, 14th. Light Dragoons. H. P. Author of *Travels in Canada and the United States.* London 1819. 8vo. pp. 434.

OUR old acquaintance Lieutenant Hall, appears to less advantage in his new character than in that of the satisfied En-

glish tourist in the United States. His late production is indeed a very meagre volume, made up chiefly out of old itineraries, quotations from Froissard, minute descriptions of the dimensions of old abbeys, churches and tombs, and endless common-place remarks on the Flemish, Italian and French schools of painting.

His journey seems to have been extremely rapid, his means of collecting information very imperfect, and the objects of his attention very limited. Entering France at Calais, he proceeded by Boulogne, Montreuil and Rouen to Paris. He afterwards made an excursion to Montagne, La Trappe, and Tours, and continued his ride through Poitiers, Angouleme and Saintes to Bordeaux, thence to Toulouse, and back again to Paris.

How many weeks or days were allotted to this tour, he does not inform us; but there is intrinsic evidence that not much time was lost in lingering. It is impossible to avoid inferring from the style of his remarks that he stayed no longer, any where, than was necessary to apply his scale and measuring tape to the walls of the principal buildings, mark with his pencil the quotation applicable to the place, and take his seat in the Diligence for the next town on his route. Sometimes, indeed, he was at the pains to copy very long inscriptions, at least, he fills page after page with them, and does not say he took them from a book; but his publishers, Messrs Longman, Hurst, Rees, Orme, and Brown, had no reason to complain, if they paid his expenses, of any needless loitering to look after such unimportant matters as manners, customs, the actual condition of the arts, or sciences, agriculture, public tranquillity or any of those subjects, on which we expect information from a traveller.

Sometimes—a very few times—he was against his will obliged to withdraw his attention for a short time from Roman remains and gothic towers. Thus he was *forced*, he says, to ‘pass a Sunday at Boulogne, probably under the surveillance of the police, for I had forgotten my passport; but this delay

mixture of wildness: the road is literally a cross-road, in which any vehicle but a wagon would be ill at ease, it being narrow, sandy, and broken; but it deviates luxuriously betwixt hedge rows, through woods, across fields, up one knoll, and round another, in a manner as unlike as possible the stately solemnity of a *chemin superbe*.

It was twilight when we reached the village. Having alighted at the auberge, I was directed to the door of the monastery, which had, as far as I could distinguish in the waning light, the appearance of a substantial farm-house. I rang the bell; a monk presently opened the door, and perceiving a stranger, prostrated himself before me: to my demand of a night's hospitality, he replied by leading the way to the refectory, with a courteous gesture of assent: here he again bowed himself at my feet, (a ceremony much more embarrassing to me than him,) and inquired if, while supper was preparing, I chose to attend evening service, which was now beginning: on my assenting he conducted me into a small chapel, near the altar of which a single lamp threw a feeble light on the white habits of the brethren, who, with their cowls drawn over their faces, were kneeling down in attitudes of deep humility and devotion; this was by far the most solemn part of the service; the faint breathing of their whispered orisons was alone audible, nor could I refrain, as I stood in a corner of the chapel, from regarding the unwonted scene with a feeling of almost solemn interest. The beings thus grouped around me, were so far removed from all ordinary pursuits, and habits of social existence; there was so little similarity betwixt their destiny and mine, nay, there was so little of general human sympathy betwixt us, that I found myself regarding them, with almost as much curiosity and wonder as if they had been given back from the world of spirits, or had wandered into our sphere from some distant planet.—After having prayed some time in silence, they rose and chanted the usual evening service, which was concluded by their again kneeling in the same attitude of devotion.

al meditation; after which they glided ghost-like from the chapel. Three persons had stood near me during the service, two of them young men, seemingly ecclesiastics, the third a rustic; these I afterwards understood, were novices, in their year of probation: the two former had such wan, enthusiastic countenances, as denoted the inward sway of constitutional melancholy, but my skill in physiognomy afforded me no clue to the mental hallucination of the third, whose dull simplicity had been probably wrought upon by the madness of others, or the contagion of example.

‘ From the chapel I was conducted to the refectory, where I found a table spread with fruit, vegetables, bread, cheese, butter, honey, and sweetmeats, good wine and cider, of which I was courteously prest to partake; the hospitallier, who has the charge of entertaining strangers, apologized, that in consequence of its being a meagre day, he could afford me no better fare: an apology certainly superfluous, though I was no Trappiste.

‘ After supper I was shown into a neat chamber, ornamented with a few pictures of Saints, and a crucifix: the hospitallier having desired to be informed of my wants, and the hour at which I wished to be called, bade me a good night and withdrew. As it was yet early, I took up a volume of the Benedictine regulations, on which, those of La Trappe are modelled: one precept struck me: it directs the brethren of the order to consider a particular friendship as more sinful and pernicious than the most deadly hatred, by directing the affections from the Creator to the creature. With what extraordinary logic has superstition subjugated the earth!’—

The incidents we shall next quote are two of the very few to be found in the volume from which any inference can be drawn of the actual condition of the country, and are the best specimens of the traveller’s descriptive powers.

‘ Betwixt Bellesme and Mamers, I overtook a decent, honest looking man, who, though not of the lowest class, had

evidently chosen his mode of travelling as well from motives of economy as pleasure. Having entered into conversation with him, I began to praise the richness and beauty of the country:—'Doubtless,' said I, 'the inhabitants here are well off?' 'Some of them are,' he answered.—'But the majority?' 'They are all enough off;—you may judge how they fare, when a man earns but ten sous a day, and wheat is from ten to twelve francs the bushel.'—'But wages rise with wheat?' 'No, for the last four or five years wheat has been extremely dear; but wages have continued at the old rate.'—'How can a man maintain a family upon ten sous a day.' 'Miserably enough: they drink nothing but water; I, myself am a master carpenter, employ four or five men, and can earn 25 sous a day; yet though I have no children, I can put by nothing, and live meagerly enough,' (*assez maigrement*;) 'There are however many small proprietors among you?' 'Very few. In my commune, there are 8 or 10 proprietors with a rental of 5000 to 7000 livres: the farms are all large, and the greater part of the people in great poverty.' I continued my queries: 'You find trade generally on the increase since the peace?' 'Yes, people begin to build and improve, because they feel some security in their condition. They are not liable to be called upon by the conscription, nor taxed to support endless wars.' 'You are not, then, a friend to Buonaparte?' 'No, I am not one of those who regret him. I find more business stirring, and more money spending than there was during his government, when people never knew what might become of them.'

'I had walked from Brine to Donzerac; a kind of relaxation I generally managed to procure after breakfast,—if the first daily meal you make, when travelling by a diligence may be so called, consisting as it always does of two courses, with fruit and wine. Fortunately for me the French have no idea of hurrying on their meals; partly because they believe with Dr. Johnson that few things are really more im-

portant than dinner; and partly because they would consider it bad economy to pay for a meal without eating as long as they possibly could, besides pocketing some of the relish. This disposition I accounted fortunate; first because like themselves I consider a hurried mastication as neither pleasant nor profitable; and secondly because it gave me half an hour's start of the vehicle, which in an uneven country, and according to the French rate of travelling secures the enjoyment of a whole day's pedestrian exercise, should the traveller be inclined for it. I had wandered on in this way when night overtook me beyond *Donzerac*, and I entered a cottage by the road side to request leave to sit down, and wait the arrival of the Diligence: the owner, however, very coolly told me that there was an *auberge* not far off, where I might wait if I chose it. The proverb says 'one swallow makes not summer.' I considered it unsafe to conclude any thing generally against the hospitable character of the French peasants from this single specimen; so I went on to another cottage and seated myself on a stone bench near the door; but I had scarcely done so when the owner of the house came out and invited me to enter. I found a roomy cottage which seemed, however, to consist but of the single apartment in which the family was collected: the floor was of earth, uneven enough: above were bare rafters which served as a store-house for a variety of domestic utensils and lumber: there were two large beds, with curtains; one near the fire, the other at the farther end of the room: a bench and two stools were round the hearth, on one of which I was requested to seat myself. It was supper time; a coarse cloth was spread on a narrow wooden table, on which were arrayed as many pewter porringers as equalled the number of the members of the family, who were to share the meal: a large brown loaf was taken from a shelf, and cut into slices, with the only knife with which the cottage seemed to be furnished: a large three legged pot was next taken from the fire, and each por-

ringer filled with a soup very much like gruel, poured over the bread. The father of the flock, his wife, two sons, and as many daughters, placed themselves at table; the old grandam sate in the chimney corner, and as she was in ill health had a few spoonfulls of wine mixed with her porridge: I was invited to join the party: after the gruel, a large kettle of chestnuts was served out, which concluded the meal. I found I understood very little of the *Patois* spoken by my host, who, on his part understood so little of French as to be ignorant, from my pronunciation that I was a foreigner. When the Diligence came up I wished the family good night, and was lighted to the coach door, that I might not step in the mud round the cottage!

Notwithstanding the limited nature of his opportunities, the shortness of his stay in France and the apparent wants of introduction to *any* society—he does not hesitate to entitle a chapter ‘of the French Character,’ and to state with entire positiveness his views of the morality, religion and manners of the French people. Of course the opinions of such a judge can have but little weight—we will nevertheless attempt an epitome of them.

1. ‘The French are a parsimonious people. A respectable Frenchman will haggle an hour for a *sou*, give the waiter of a coffee-house a half *sou*, and pocket the overplus sugar after sweetening his cup of coffee. In their travelling, in their amusements, in their whole social system economy is the dominant principle.’

The Lieutenant does not cite any *facts* to support this charge, but accounts for the existence of the fault by supposing that frequent political changes must produce a feeling of insecurity and as a consequence the desire of hoarding. The absence of commercial enterprize with its concomitant rapid gains and lavish expenditure he considers also as a chief cause.

2. The domestic virtues, he says, are not supposed to be highly cultivated in France—the prevalence of conjugal infi-

delity is universally admitted.—For this, he asserts, he has the authority of *females* whom he has questioned—perhaps his favourites of the *Palais Royale*—and he attributes the vice to the numerous forced marriages.

3. A want of simplicity is, he thinks, a remarkable feature in the French character—‘An end seems valued in proportion to the complexedness of the means used to produce it.’ The police system, the constitutions ‘got up’ during the Revolution, and the plan of obliging all who pass from one part of the country to another to procure passports and have them countersigned daily—a system that he reprobates as tyrannous and oppressive to the French while it is entirely nugatory as to the ends proposed—are the supports for this part of his theory.

4. The military and their imitators have a taste for low company and vulgar debauchery.—The Bourgeoise, he allows, ‘both look and feel more rationally than their forefathers.’ A degree of commendation sadly overbalanced by the following censures: ‘Indisputably there are many Frenchmen of sufficient honour to resent an indignity offered to their noses, but that moral delicacy which shrinks from the contagion of meanness is, I fear to say, little known among our Gallic neighbours,’———‘If the old school of French manners be justly charged with professing much and meaning little, the new is more disgustingly characterized by coarse familiarity amounting to a levelism far more radical than is to be found in the United States of America, where each man respects his fellow citizen, because he respects himself, but in France nothing is respected but a *gendarme*.” And we are told soon after that *gentlemen* are very rare in France.

Bonaparte spoiled Parisian society, the Lieut. thinks, and assures us his remarks are borne out by unexceptionable testimony—by his system of *espionage* which occasioned con-

version to lose its freedom, and a *talent for silence* to be the most valued possession.

5. Religion has no chance of a revival, nobody goes to church but a few old fashioned people—the remnant of the old nobility and gentry;—the Catholics still advertise indulgences and Volney is read. In fine, the Lieutenant seems to think the French are not much better than they should be, and fit for nothing in the world but to supply materials for a book of travels.

ART. V.—*American Manufactures.*

1. *The Remonstrance of the Virginia agricultural Society of Fredericksburgh, &c. to the Congress of the U. S.*
2. *Memorial from the general meeting of delegates from the united Agricultural Societies of Virginia, remonstrating against the protection of manufactures.*
3. *Three Letters on the present calamitous state of affairs, addressed to J. M. Garnet, Esq. President of the Fredericksburgh agricultural Society.* By M. Carey, Philadelphia, 1820.

When the Missouri question shall have received a decision and the excitement now caused by it shall have passed away, the attention of our rulers in Congress will probably be called to an earnest inquiry into the policy of giving further and more effectual encouragement to American manufactures. And, whatever may be the determination finally adopted on the subject, it can scarcely fail to agitate the public mind much more seriously than the discussion which now occupies the national legislature.

The prevention or the permission of a traffic in human flesh throughout the widely expanded regions of the west, considered as an abstract question of humanity and national glory, touches indeed the sensibilities and awakens the interest of the patriot and the philanthropist, while it involves

also some points of local politics deeply in the result. But the sphere of all these sympathies is very small compared with the wide circle of varied interests concerned in the adoption of a new scheme of national industry, or a continuance in the system hitherto pursued. If slavery with all its horrors aggravated into tenfold deformity should be allowed to brood like a gigantic *incubus* on the fair bosom of the western vales;—sincere and universal would be the regret among the well informed population of those states, within whose limits the miseries of human bondage are unknown. The feeling, however, like all earthly griefs founded on pure disinterestedness would be very evanescent; we should lament the event as a misfortune to human nature, and perhaps execrate it as a national disgrace, but yet no hearts would break, and few slumbers would be less sound. But when the nation is fully roused to an investigation of the proposed plan of fostering our home manufactures—far different will be the anxiety awakened—and infinitely more dangerous the exasperation that will probably be excited.

Instead of a generous sorrow at the propagation of human misery in its worst shape, certainly, but still in a form from which the sorrowers are secure, there may then be the bitter disappointment of thousands that have looked forward to a change of system as their only means of escape from actual want. Instead of mortification to national pride, there may be the destruction of every hope of individual happiness.—How wide will be the limits of this influence, it is not easy to calculate nor encouraging to consider; but when we look on the present situation of the middle and eastern states, with regard to their share in the profits of the national industry, and then turn an eye to our southern neighbours, and look at the course of their trade—it is difficult to avoid a belief that it will require all the ingenuity and all the public spirit of our legislators to keep the opinions of these two sections in perfect unison with each other. It is impossible to be blind

to the fact, that a belief is fast spreading among the people of Pennsylvania, that domestic manufactures must be protected as a means necessary and indispensable to prevent general impoverishment.—Whether the belief be well or ill founded, we do not presume to say; it is sufficient, for the purpose of these observations, that the notion rapidly gains ground.

The vast, the unspeakable importance of the inquiry is therefore manifest to every one that will reflect upon the probable consequences of such a state of things, as we cannot but see there is reason to anticipate—when the states which produce corn, hemp and flax, are convinced that they are sinking into ruin, and that a new scheme of industry, with new rules of trade are necessary for their salvation; while those which cultivate cotton, sugar and tobacco, feel themselves growing richer, and regard any alteration as destructive of their prosperity. With interests so diametrically opposed, what harmony or agreement, can be expected? A single individual may be moved to seek the crown of martyrdom, but nations, communities or states have not yet been known, for the sake of any abstract principle, to court self-immolation.

We do not aver that the real interests of the north and of the south are so much at variance. But such is the doctrine at present taught in many of the publications on the subject of domestic manufactures, and it is a doctrine that for all we see, is likely to gain full possession of the public mind. It is on this account we repeat, what we long since advanced, that from the time of the declaration of independence there has scarcely been a question before this nation so pregnant with the most serious and awful consequences.

It is a question, however, that has not yet exercised the most influential and powerful minds among our statesmen or citizens. The discussion has not called forth such powers of argument, such efforts of research, nor such investigation

as have been brought into action by the comparatively unimportant disquisition on the restriction of slavery in Missouri. As far as the discussion has yet proceeded, the advocates for manufactures have plainly the advantage in the field of argument, and have exhibited much more closeness of reasoning, and a far better knowledge of *facts*, the only kind of knowledge that on this question can be very availing. The general principles of political economy, as they are to be found in the works of the best European writers, form but an unsafe guide in an inquiry that respects a country so peculiarly circumstanced as ours; and the common place topics of that science, so constantly quoted and appealed to by the opponents of further encouragement, are in a great degree inapplicable to the controversy.

To talk of buying cheap and selling dear, of 'procuring the greatest possible quantity of produce with the least possible expenditure of labour, and of capital;' and all the other generalities which may easily be culled in thousands from the pages of the Edinburgh Review, answers exceedingly well to give an air of plausibility and eloquence to an 'address' or a 'resolution,' but goes very little way towards convincing an American, what is the true policy dictated by the peculiar situation of his country. We want facts; statistical facts; and when we are well informed, as to them, general principles, may then be applied and particular inferences may be safely deduced, but not before.

In the two memorials, above mentioned, proceeding from highly respectable associations, there is to be seen a very remarkable exemplification of this too common proneness to put forward certain maxims of political economy unquestionably incontrovertible in themselves, and very important to be observed, but applied very unaptly, in aid of the cause which it is intended to support.

Thus congress are gravely informed, in the Remonstrance of the Fredericksburgh Society, that 'the prosperity and happiness of society depend not upon immunities privi-

leges and monopolies granted to one class or order of society, at the expense of another,' &c. that 'all free trade of whatever description must be a mutual benefit to the parties concerned in it;' that 'countries should study to direct their labours to those departments of industry for which their situation and circumstances are best adapted,' &c. &c.; all which as general principles no one denies or doubts. But the question is left untouched whether the manufacturing industry of a whole nation can be called a monopoly; or measures taken to save it from the attacks of *foreign* jealousy—'an immunity'; that we have at present 'free trade' with any nation on earth, is not asserted, and would be difficult to establish, nor is any attempt made to show the 'mutual benefit' arising from our commerce with Great Britain in particular. That the 'situation and circumstances' of the United States are 'best adapted' to agriculture without manufactures, is equally unproved, and these generalities, of which the above are but specimens, leave the question precisely where it was before.

The same *Remonstrance*, is still more unfortunate in its facts; doubtless without any intention to misrepresent; thus the Virginia Agriculturists are made to say '*we* ask no tax upon manufacturers for our benefit, neither do *we* desire any thing of government, to enable us to cultivate the soil as profitably as we could wish, but to leave us free, so far as it depends on them, to carry our products to the best markets we can find, and to purchase what we want in return on the best terms we can, either at home or abroad,' &c.

One is almost tempted to conclude from the positiveness of the assertion in the above sentence, that the gentlemen who made it, were not aware of the existence of any duties, whose effect or object is to protect agricultural industry, and particularly the agricultural industry of the southern states, from the dangers of foreign competition. Yet tobacco in the leaf is subject to a duty of fifteen per cent; manufactured

tobacco, pays ten per cent. per pound, and snuff twelve cents, for the protection of the agriculturists of Virginia, and the other states that raise tobacco. Cotton is subjected to a heavy duty, hemp, cheese, spirits distilled from grain, and coals are also dutied, to the benefit of agriculture. Whether the primary object of these imposts was merely revenue, or a protection of agriculture from foreign rivalry, we know not; certain it is the effect cannot be mistaken. The truth therefore is that at this moment a manufacturer of cotton goods, is not allowed by the policy of our laws, when he purchases his raw material to enjoy the benefit of that maxim which the Remonstrance upholds, 'to buy as cheap as you can, no matter where,' but is forced to procure his cotton from his own countrymen, without having the advantage of that competition between the foreign and domestic growth of the article, which the Remonstrance declares it is 'the duty of every wise and just government to secure to him.' He buys his tobacco, his hemp, his whiskey, his cheese under the same disadvantages; disadvantages imposed on him, for the benefit of the agriculturists, yet, it is said, he must not expect any reciprocity of favour; the planter, and the farmer from whom he is obliged to buy his cotton, tobacco, whiskey, &c. at a price, ten per cent. higher than he need give for them, if the laws allowed him free access to a foreign market, are not to be prevented from going into that same foreign market, and purchasing goods there at a price lower than the manufacturer of their own country can afford, (because of the operation of these very laws,) to sell them for. This is an important fact, and quite lost sight of in most of the essays, resolutions, &c. *against* domestic manufactures. Whether the present system in this respect is right or wrong, we do not pretend to say; the Fredericksburgh Remonstrance, terms the tillers of the earth, 'the fountain head of all wealth, of all power, and of all prosperity.' It claims for them, however, no exclusive privileges; and those who

drafted it probably were not aware that the law gave them any exemption from foreign rivalry. We do not purpose, at present to contend for either the plan adopted, or the plan proposed, but to remark upon the obvious deficiencies in the reasoning which are addressed to the public on either side.

Mr. Carey's *Three Letters* are worthy the attention of all such as desire to form their opinions impartially on the subject. He is a zealous, a persevering, and an able advocate. He has written much, and of course thought much on this question, and his writings have the advantage of being free from the crudeness, and looseness as to statistics, that impair the value of so many productions, of less experienced champions, of either side.

It has appeared to us that in his writings, and in the Addresses of the Philadelphia Society, there has been too frequent a reference to the example of England, and too confident a reliance on the inductions made from circumstances in her history.—Let him answer this objection in his own words; the following extract is from the seventh page.

‘Some of our politicians have written long essays protesting against citing the example of England, in consequence of the immense numbers, and the distress and misery of her poor—and the wasteful wars she wages, which they charge to the account of her manufactures! The misery of her poor arises from their labour being superseded by machinery—and her wars arise from her ambition. To censure the system by which she acquires wealth, for the ill uses to which it is applied, would be as absurd, as to censure agriculture for the waste of the money made by an industrious, but extravagant farmer or planter.

‘The case of France is more decisive and more recent, and not so well known. She has, merely by protecting the industry of her subjects, healed all the wounds she received by the profligate ambition of her rulers—by the ravages of

ART. VI.—*The Muses*: an Ode, by a young gentleman of Philadelphia, aged fourteen.

The following genuine production of a very youthful poet will be interesting to all such as delight in beholding the early efforts of a mind not yet opened to its full expansion, nor chastened by the discipline of criticism.

The idea is, as far as we know, novel, and is certainly ingenious, and perfectly classic, to introduce the muses chanting their favourite strains in presence of the gods; and our young bard has executed his bold attempt, in a manner that cannot fail to conciliate a forgiveness of such faults as are inevitable to so inexperienced a composer.

THE king of gods and men proclaim'd a feast,
 Grac'd with the gorgeous splendor of the east,
 Ordain'd to celebrate the joyful hour,
 When Juno entered first the nuptial bower;
 Though oft, the huntress fair
 Had since renewed her star,
 Diana, charmer of the lingering night;
 Hyperion oft, his annual course began,
 Oft, lit the cradle and the tomb of man;
 Yet still she bloom'd unfaded in his sight,
 Unaltered in her charms,
 As first she blest his arms,
 Saturnia, of the skies unspotted as the light.
 Thy joys, oh Bacchus! are not nigh,
 The Muses now the charms of song supply.
 The Muses, offspring of the Olympian sire,
 Advance to try the sounding lyre;
 All list, the heavenly warblers move
 Their native songs to grace the feast of Jove.

Calliope* the strain began,

* Muse of Heroic Poetry.

And o'er the strings her flying fingers ran;
 Soaring amid the clouds sublime,
 The hero's deeds she sung,
 And from her raptured tongue
 The heavenly numbers flow'd, and kept concordant time.
 Yet while Pallas woke the shell;
 The tuneful goddess fram'd a milder theme;
 She sang the human mind
 By chaste Minerva's heaven-taught skill refin'd:
 How nobly sweet the breathing swell!
 The ear enraptur'd caught the pure celestial hymn.
 Mars has led his crimson'd legion
 Far, to seek a genial region
 Hermes, reconciling god,
 Unites with thee, and waves his rod
 With thee, Minerva bids destruction cease,
 And joins th' immortals in the bonds of peace.
 'Twas hush'd; she wing'd her flight away,
 And with her pass'd th' heroic lay.

But Clio* comes, with steady eye,
 And unassuming dignity;
 Spurning the lyre, she sings
 The wars of kings,
 The philosophic sage
 Renown'd in long pass'd age;
 Clashing arms!
 Dread alarms!
 A throne is death!
 Fleeting as breath!
 A monarch's fall
 Is but a monarch's rise;
 Still gloomy Atropos prepares the pall,

* Muse of History.

Still man obeys the fatal call;—
Life's glittering vision flies.

Soft were the sounds of love,
The gods themselves they move;
When Erato* so lightly treading,
Mildest lustre round her shedding,
Gently touch'd the hallowed strings,
And to her royal sire the Paphian lay she brings.
Melting now to strains of bliss,
List she sings the joyous kiss;
Breathing in the soften'd air,
Hark she chaunts the beauteous fair:
Venus waves her golden tresses,
The little smiling boy caresses;
See the rose, spring's lovely wanton
With the virgin lily blend,
Moisten'd by the stealing fountain,
Back a rubied gleam they send.
How sweet that strain has lull'd the soul,
Seal'd in forgetfulness each tearful eye;
Though flown the goddess, still her soft control
Betrays the boy in many an heaving sigh.

'Twas then the blest musician rose
To rend the silken chains of love's repose;
Euterpe,* she who taught the lyre,
The cymbal, lute, and swelling choir;
But now Ambition's lofty theme she sang,
Through the halls of heaven it rang;
Ambition first that fir'd the breast for war,
Mark the bounding steeds, afar,

* Muse of Amatory Poetry.

† Muse of Music; Inventress of the flute and other Instruments.

Loud the breathing viol rang;
Sacred angel! to thy shrine
Wrapt in ecstasy she sang,
(For friendship o'er the grim discordant plain
Yet shall smile in peace again:)
Sang, how within the shepherd's humble dwelling
(If warring gods might lend their troubled ear,)
Thine hand shall cheer the youth his sorrow telling,
Thy firm united bond assuage his tear.
No more is heard the clang of war,
No more the winged, massive bar
Of furious rage hurls carnage on the foe;
(If gods could die) no more the groans of wo
Shuddering, murmur from afar:
But heart and hand in union join'd,
The olive wreath of peace is twin'd.
Thus could Friendship's holy numbers
Lull the soul in careless slumbers.
Lightly tripping o'er the clouds,
The goddess veil'd herself in fleecy shrouds.

But lo! on busken'd step Melpomene,
The solemn Muse of tragedy;
Hark! the death-sons of the brave.

No more the trump shall rouse thine ear,
No more the fiery clarion blow,
To wake thee from thy lowly bier:
Oh! tell the ill fated doom!
The din of arms shall thunder o'er his tomb,
But he no more the fame-inspiring sound shall hear.

See Polyhymnia* comes—the harp neglected lies;
Her words ascend,
And cause e'en Jove to bend
Low from his throne, high rais'd amid the skies;
To bend regretful of the chieftain slain,
To melt with pity for the maiden's pain,
And for the orphan boy,
Forsaken, reft of every joy,
Full many an heart was swollen in grief,
But soon she gave the heart relief;
Of glory's charms she sung,
Of glory borne along the wing of fame,
Not in vain bustle of an empty name
Won from the foul spirit's lying tongue.
Hark! hark! the sound has shook the very spheres;
On high his head the giant rears,
Bursts his chains, again is free,
Again, he hears the shout of liberty;
Mark the thunderer's hasty step,
Mark the bolt along the sky,
She flies, she flies, but still the cry
Inspires creation wide, and lifts her from the deep.

Lightly tripping in the dance,
Lovely as the new born day,

* Muse of Rhetoric.

See on wanton step advance
 Her who taught the roundelay;
 With sweet Terpsichore* the dance begun,
 Her heart and hand are one.
 Now she ravishes his eyes,
 See how in the wind she flies,
 Her feet disdain to tread the skies.
 Then as April's sunny day,
 Flitting yields her charms to May,
 She flags her tiresome flight, and winds her wearied way.

Thalia† now came laughing on,
 Fresh and verdant as the lawn;
 The harp was tun'd to jocund measure,
 Every heart was fill'd with pleasure;
 Dimpled smiles each cheek o'erspread,
 (And if in heaven could dwell a care)
 'Twas fled,
 And heart felt joy was there.
 The lyre now breath'd a loftier theme,
 And now a deeper tone;
 Such as in Pindaric dream
 Would mount to heaven alone.
 Again, it sunk to love,
 Again, in lengthen'd lay did slowly, slowly move.
 The tender strain charms Cytherea's heart,
 Renews each blissful sigh, each smiling tear;
 She flies to love; Thalia could not part,
 But duteous follows, to her mistress dear.

Lo! heaven-taught Urania!‡ her eyes

And 'mid the blue expansive skies
 Her soul forever roves.
 Worlds revolving in their orb,
 Converging to their suns;
 Why not rush lawless through the space
 Of heaven, and fly in mystic race?—
 Attraction doth that fury curb,
 And each in its respective circle runs.
 'All glorious works of heaven,' the raptur'd maid
 Exclaim'd, and long farewell she bade;
 The lyre unhonor'd hung,
 The chords unstrung,
 The heavenly sound has ceas'd, the muse no more has
 sung. A.

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- ART. VI.—*History of the Rise, Progress, and Existing state of the Berkshire Agricultural Society, in Massachusetts, with practical directions for Societies forming in North Carolina, on the Berkshire model.* By Elkanah Watson, first president of said society, &c. Albany, 1819. 8vo. pp. 80.
- 2 *An address delivered before the Philadelphia Society for promoting Agriculture, at its Anniversary meeting, January 18, 1820.* By William Tilghman, L.L.D., Chief Justice of the state of Pennsylvania, and one of the Vice Presidents of the Society. Philada. 1820.

THE first of the two publications, the names of which are placed at the head of this article, is the production, if we are rightly informed, of a gentleman who devotes himself, to the promotion of agricultural knowledge, and agricultural taste. It is a most amiable sort of enthusiasm which prompts a man to labour for the improvement of his fellow men. And a kind of patriotism, though profitless, and unproductive of extended fame, or political honours, yet most estimable because of its disinterestedness, and admirable for its rarity, that is shown in elevating the

dignity and importance of rustic industry, in the eyes of the American people. That our agriculture, as a science, is capable of vast improvements, there can be no doubt. Nor can it reasonably be questioned, that the prodigious success of our commercial enterprize, for a series of years previous to the pacification in Europe, had thrown the very ancient and honourable occupation of tilling the earth rather lower in the scale of dignity and general estimation, than its intrinsic usefulness and natural compatibility with healthfulness and virtue deserved. Every sincere and well directed effort to render agriculture an honoured and a favourite pursuit, should therefore be received with kindness and thankfulness.

Mr. Watson, it seems, was mainly instrumental in establishing the Berkshire society, from which, great benefits have been derived by that part of the country; and afterwards assisted in the organization of those in Cayuga and Otsego counties, New York. He attributes great effects to the public distribution of honorary premiums, and giving to agricultural festivals by means of processions, orations, music, and even *balls*, all that sort of *eclat*, which usually surrounds political anniversaries. And he relates some striking examples within his own experience, of the happy effects flowing from the presence and encouragement of the fairer and gayer part of the community, at the ceremonials in honour of agriculture and domestic manufactures.

Pennsylvania is still much behind many of her sister states in efforts to encourage and promote agricultural skill. A bill now before her legislature, and which will probably have become a law before this number of our journal is published, is calculated to do much towards calling the attention of the people to the practicability of great improvements, and towards exciting a most beneficial spirit of emulation. But she has no *society* at present, established, that exercises any very active influence in favour of agriculture.

This assertion is made without any disposition or intention to detract from the highly respectable association, before whom the address, mentioned at the head of this article, was delivered. But respectable as that society unquestionably is, in the individual worth of its members, proofs are yet wanting of any great benefits heretofore derived by the public from its exertions. The introduction of gypsum, as a manure, into general use, for which we are indebted mainly to the example and precept of the very estimable gentleman that presides over that institution, is indeed a most valuable improvement; and our lasting obligations for it, are due to that public spirited individual. The volumes too of *transactions*, it is granted, contain a voluminous collection of tracts, presenting the results of numerous experiments, and descriptions of various newly invented instruments of husbandry. But a tardy publication after two or three years have elapsed, of a ponderous tome made up of the papers collected during all that period, reciting theories that meanwhile have become obsolete, describing machinery grown out of use, or no longer novel to any one, and announcing *new* inventions, that at the time of publication, have seen two or more summers pass, is a very unavailing plan of disseminating the knowledge that the society labours to collect. The book is necessarily too expensive for general circulation, and the information too stale to be very valuable. No premiums are bestowed, or, as far as we know, offered, to stimulate exertion, or do honour to successful experiment. There is, however, an *Agricultural Almanack*, published annually under the direction of the society, which is calculated to be very useful because it contains a good deal of practical information in a small compass, and unexpensive form. We know not whether the agricultural societies in other states, adopt a similar plan; certainly it is much to be commended, and may be imitated with good effect. Nothing is so sure to be read as an almanack, every master of a family possesses one, and has frequent occasion

to consult it; any information therefore appended to the mere calendar, is certain to find its way to his understanding. As very able, learned, and judicious editors of an almanack, the Philadelphia society are entitled to unlimited praise, but much more is expected of them, and little of it performed. In thus expressing, with perfect frankness, the sentiments we have adopted from the collection of many unbiassed opinions, in relation to an association that comprehends a large share of the respectability and distinction of individual character in this city, it is obvious that we tread '*super ignes suppositos cineri doloso*,' but any error or misconception, when pointed out, shall be as frankly acknowledged. And if the sins of omission that we charge upon the society were ten fold more extensive, we should be quite willing to forgive them, while we are annually gratified by listening to such an *address*, as that above referred to, and from a personage so worthily distinguished as chief justice Tilghman.

ART. VIII.—*Miscellaneous Articles.*

Extracts from a new work, entitled 'Letters from Palestine.'

Tyre.—Of this once powerful mistress of the ocean there now exist scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description occupied by the officers of government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration. '*The noble dust of Alexander traced by the imagination till found stopping a beer barrel,*' would scarcely afford a stronger contrast of grandeur and debasement, than Tyre at the period of its being besieged by that conqueror, and the modern town of Tsour, erected on its ashes.

The small shell fish, which formerly supplied a tint to adorn the

robe of kings and magistrates, has either totally disappeared, or from the facility of procuring a dye by another process, become an object of comparatively little value. I have observed in several places on the Asiatic coast of the Mediterranean, something resembling a muscle, which on being pressed, discharged a pink fluid; but the colour was not of that brilliant hue which is described as peculiar to the shell-fish on the coast near Tyre: the liquor in these was contained in a small white vein placed near the centre of the jaw. The colour of the fluid was not universally red; on the African coast it was of a dark violet, and hence possibly arose the indiscriminate application of the *purple*.

Nazareth.—The city of Nazareth, consists in a collection of small houses, built of white stone, and scattered in irregular clusters towards the foot of a hill, which rises in a circular sweep so as almost to encompass

it. The population is chiefly Christian, and amounts to 12 or 1400: this is indeed rather a vague estimate, but the friar from whom I received it had no accurate means of ascertaining the exact number. The convent in which we are lodged is a spacious well-built edifice, and capable of affording excellent accommodations for a numerous society; at present however it has not more than eight tenants. The church consecrated to the service of these religious is preserved with extraordinary neatness; but has no architectural embellishments, and the painting and tapestry which clothe the walls are such as bespeak a great want of proficiency in the arts. The building comprises within its extent the ancient dwelling of Joseph of Aramathea, and tradition has preserved the identity of the spot where the angel announced to the Virgin her future miraculous conception.

The scene of interview between the angel Gabriel and the wife of Joseph is marked by an altar, erected in a recess a few feet below the principal aisle of the church. Behind this are two apartments, which belonged also to the house of the reputed father of the Messiah. Their appearance is sufficiently antique to justify the date, and there is no great violence to probability, from the nature of their situation, in the account delivered of their former appropriation. But the monk who attended to point out the different objects usually held sacred, injured the effect of his narrative by intermixing a fabulous statement of the *flight of one part of the edifice to Loreto!* He assigned as the motive for the disappearance of this chamber, the necessity of its avoiding contamination from the presence of the infidels, who were then in military possession of the country. There are indentures in the wall to designate the space the apartment occupied, by which it appears to

have been extremely small, not exceeding twelve or fourteen feet in length, and eight in breadth.

The place where Joseph exercised his art is about one hundred yards from the church; it was originally circular, but a segment only remains, the greater part having been demolished by the Turks: an altar is rector near the entrance. Not far from thence is the school, where Christ received the first rudiments of his education from the Jewish masters; and near to this last, but in an opposite side the road, is a small chapel, enclosing the fragment of a rock, on which our Saviour is supposed, on some occasion, to have spread his fare and shared it with his disciples. An inscription affixed to the walls intimates it to have been consecrated by the presence of Christ, both before and subsequently to his resurrection. The form of this table is an irregular ellipse: it appears originally to have been rectangular, the extreme length is about four yards, its greatest breadth three and a half.

Every species of information, whether derived from books or the minuter accuracy of verbal narrative, is insufficient to convey to a native of Europe any adequate idea of a country, which has been constituted on principles essentially different from European usages; the mind having no comparative standard to refer to on a subject so totally new, is at a loss how to frame its conceptions, and it almost inevitably happens, that the reality has a very faint correspondence with the image prefigured. This observation applies with peculiar force to the traveller who visits the Holy Land. His arrival on the coast of Syria introduces him to objects that have no resemblance to those with which he has been hitherto associated: the vegetable kingdom, the brute creation, and even his own species, are in appearance greatly dissimilar, and seem to point out that he is

alighted on a new and distant planet. The first sensations, therefore, which fill the visitor of Palestine, are those of lassitude and dejection; but as he progressively advances in these sacred precincts, and perceives an interminable plain spread out on all sides, those sensations are eventually succeeded by feelings more exalted. A mixed emotion of surprise and awe takes possession of his faculties, which, far from depressing the spirit, elevates the mind, and gives vigour to the heart. The stupendous scenes that are every where unfolded, announce to the spectator, that he surveys those regions which were once the chosen theatre of wonders. The burning climate, the impetuous eagle, the blighted fig-tree—all the poetry, all the painting of the sacred writings, are present to his view.

Improvements in Modern Greece.

'All Greece admires the ardent and well directed patriotism of the inhabitants of Chios. This charming place continues to enjoy perfect tranquillity, which may be attributed to the wise government of the magistracy, which consists entirely of Greeks. The great college of Chios has become so celebrated, that youths crowd thither from all parts of Greece. The first professors in this institution are Messrs. Vardalachos, John Sélépi, and Bamba. The latter has spent some time in Paris, and studied natural philosophy and the mathematics. He is about to publish, in modern Greek, an elementary treatise on chemistry, after Thenard. He has already published a compendium on rhetoric, which was received with particular approbation by the Greek literati. From the pen of the respectable professor Vardalachos, have appeared a philosophical essay on elocution, and a very able compendium on experimental philosophy. A course of mathematics, by professor Sélépi, remains in MS.

The number of pupils at present,

amounts to seven hundred, and will very probably, in the course of a year, exceed one thousand. Some time since, a printing office was established at Chios, for which the presses, types, and other apparatus, were purchased in Paris. A German of the name of Bayrhofer, is at the head of this establishment. The Greeks of Chios distinguish themselves particularly by their humanity. They have several hospitals upon European models; nor is there any want of benevolent institutions. A remarkable event in the annals of Modern Greece, is the erection of a public library at Chios. It already contains about 30,000 volumes; and the funds, which are supplied by the liberality of private individuals, will speedily augment the number. It is to the advice of Mr. Covay, that the patriotic men, who direct this institution, are particularly indebted. The bust of this venerable man has been put up in the large saloon of the college, that the youths may always remember him with gratitude and respect.

Lit. Gaz.

Kotsbuauna.—A Mr. Muchler, at Berlin, has extracted from 107 works of Kotzebue, a collection of 905 thoughts, observations, &c. which will doubtless be very popular: we select a few—

217. Grateful men are like fruitful fields; they return what they have received ten-fold.

366. People become ill by drinking healths: he who drinks the health of every body, drinks away his own.

377. A tolerant spirit acquires the love of high and low. Tale-bearing is a carrion fly, that buzzes at every one's windows, and dirties every thing.

35. Poetry ought to be the hand-maid of truth, and dress her mistress.

255. The road to marriage is as rough as a highway in Saxony.

80. Cards and hearts have much resemblance to each other: on the one side they all seem smooth and

clean, unless indeed they have been too often played with—but who dares look at them till they are dealt? Many a man has sat down with great expectations, and when he looks at what he has got, he says half aside, 'I pass.'

332. Men are like cards in the hand of fate; there they figure for a time, till they are played, and trumped by death.

763. A girl is often a bill of exchange, which the father indorses, and the bridegroom accepts. The girl pays the value according to the law of bills of exchange.

246. *To kill the defenceless, brings no glory: revenge, to become a man, must be public.*

731. The splendor which surrounds a martyr has condemned many a one to the scaffold, who might have become the saviour of his nation. *ib.*

Enormous Bird.—Mr. Henderson has discovered, in New Siberia, the claws of a bird measuring each a yard in length; and the Yaknts assured him, they had frequently, in their hunting excursions, met with skeletons, and even feathers, of this bird, the quills of which were large enough to admit a man's arm.

Blackwood's Mag.

Effectual prayer.—A fat fellow mounting a horse, one near him cried jocularly, 'Heaven help you.' By an over-balance our Falstaff tumbled on the other side. 'Curse your prayers (said he, as soon as he could speak,) for they got me more help than I wanted!' *Lit. Gaz.*

A Minister.—An eastern Vizier was reproached with not being sufficiently firm. 'It is by that alone, (said he,) that I have so long remained in office: I am sixty years old, and my teeth, which were inflexible and firm enough, are almost all gone; while my tongue, which was always supple, remains the same as ever.' *ib.*

The Bible Society of Russia printed last year 72,000 copies of

the Holy Scriptures. This year, 101,500 copies will be printed in various languages; namely, in the Chewoshian, Ostiakian, and Vogulian. *ib.*

There has been published at Warsaw the first volume of a work entitled, 'Dzieje panowania Zygmunta III, Krola Polskiego. Ad. Z. Wizerunkami, Przez J. & U. Niemowicza.'—The History of the Reign of Sigismund III, King of Poland, &c. by Jul. Ursin. Niemowicza. It is the precursor to a great historical work upon Poland, which the Society of Sciences of Warsaw intends to produce, as a continuation of the work of Naruszeioicz, and which is but little known to foreign countries. Several members of the Society, who have made themselves advantageously known by their literary labours, have undertaken this task. *Lit. Gaz.*

The last Leipsick Fair Catalogue, which has just been published, includes 370 pages. The number of new and republished books, which have appeared during the last six months at the literary market of Leipsick, amounts to 3194. *ib.*

New British Publications.

A publication by Buonaparte's secretary during that period, and embracing the history of the two years from the banishment to Elba to the battle of Waterloo, is among our forthcoming novelties. We understand that it furnishes some remarkable particulars respecting the invitation sent to Elba, and the defection of Ney, whom Napoleon treated with great contumely after he got him to commit himself. *ib.*

Montholon's MS. is also in England, and may be expected to appear this winter. Madame M. brought it from St. Helena. *ib.*

'Travels in Africa' by Mr. Mollien, who has, it seems, been able to pursue a new and unknown track, are, we hear, about to be published in French and English. It will be seen from our present number, that im-

portant lights are darting across this dark quarter of the globe. *ib.*

The Parisian catalogue of books published this year, up to the end of October, contains 3828 new works and new editions, a list of 732 engravings, and 375 musical pieces, since the first of January. *ib.*

Petrarque et Laure. By madame de Genlis, 2 vols. 12mo. London, 1819.

This work, it is said, terminates the literary labours of Madame de Genlis; if so few writers could take leave of the public with a fairer title to its esteem and gratitude, whether touching the feelings or instructing the understanding, and she has done both with no common power, she has never forgotten to advocate the cause of piety and virtue. It appears she has long meditated on the subject of such a work, and has thought that a certain sympathy between her character and that of her hero, gives her a facility in the execution of a task otherwise so difficult. 'Inferior in all things,' she says, 'with regard to talents, I have nevertheless found myself in harmony with him as to character, fondness for study, love of solitude and the arts; also in the habitual use he made of his imagination, either as a source of consolation, or of happiness.'

'Sketch of the Life, Character, and Writings of baroness de Stael Holstein.' By Madame Necker de Saussure. Translated from the French. 1 vol. 8vo.

'Letters from Palestine,' descriptive of a tour through Galilee and Judea, with some account of the Dead sea, and of Jerusalem. 1 vol. 8vo.

'History of the Anglo Saxons,' comprising the history of England, from the earliest period, to the Norman conquest. By Sharon Turner, F.A.S. 3d ed. 3 vols. 8vo.

'History of the Crusades,' &c. by Charles Mills, Esq. author of a treatise on Mahomedanism, 2 vols. 8vo.

'Memoirs of the Life of John Wes-

ley,' the founder of the English Methodists, by Robt. Southey. 2 vols. 8vo.

'Travels in various countries in the East,' being a continuation of memoirs relating to European and Asiatic Turkey. By Robt. Walpole.

'Memoirs of the protector Oliver Cromwell, and his sons Richard and Henry,' &c. By Oliver Cromwell, Esq. a descendant of the family.

'Tales of My Landlord,' fourth series, containing Pontefract castle. (Mr. Constable and Mr. Ballantyne, the publisher and the printer of the preceding series, advertise that this is a spurious publication, and not by the author of the real Tales of My Landlord.) &c. By J. Ingle. 1 vol. 12mo.

'America and the British colonies,' an abstract of all the most useful information relative to the U. S. of A. and the British colonies of Canada, the Cape of Good Hope, New South Wales and Van Dieman's Island exhibiting at one view the comparative advantages and disadvantages each country offers for emigration, &c. By William Kingdom junr. 4 vol. 8vo.

'The Cyclopaedia of Commerce,' comprising a Code of Commercial Law, Practice, Customs, and Information, and exhibiting the present state of Commerce, Home, Foreign and Colonial; with the shipping, manufactures and products, both natural and artificial of the various commercial nations of the world &c. By Samuel Clarke and John Williams. 4to. 2 l. 10 s. in boards.

'A Treatise on the Nature and Cure of Gout and Rheumatism,' &c. and practical observations on Gravel. By Charles Scudamore, M.D. &c. (a work spoken of very favourably.)

'King Coal's Levee' or Geological etiquette, a poem, with explanatory notes, &c. To which is added 'Bald's Tour.' [A work not only of seductive scientific usefulness but of very considerable humour and poetical merit.] *Lit. Gaz.*

'Germany and the Revolution.' By

Professor Goerres late Editor of the *Rhenish Mercury*. Translated from the German, by John Black. 1 vol. 8vo. The sale of this work has been prohibited in Germany.

'Anastacius or Memoirs of a Greek,' written at the close of the 18th. century. 3 vols 8vo.

'A Sicilian Story and other poems.' By Barry Cornwall, 12mo [The London critics speak in most favourable terms of Mr. Cornwall's poetry.]

'Glenfurgus,' a novel, 3 vols. 12 mo. Domestic Scenes, a novel, 3 vols 12mo.

'Winter Evening tales,' collected among the cottages in the South of Scotland. By James Hogg. 2 vols. 12mo.

'Familiar lessons in Mineralogy' and Geology, &c. by J. Maure, 12 mo. pp. 78, with engravings. (This work is recommended by the editors of the *Journal of Belles Letters*.)

'History of Brazil,' pt. 3d, by Robert Southey. (A very curious and interesting work, by an author whose literary character is not appreciated in this country, and who is unjustly supposed to entertain illiberal views towards the United States.)

The *Delphin* and *Variorum* classics, parts 1 to 10; Containing the whole of Virgil, and a portion of Cæsar, with an authentic portrait of Cæsar, and numerous wood cuts. (a splendid edition, printed in a very expensive style.)

'Don Juan,' with a biographical account of Lord Byron and his family, &c. canto 3d, 8vo. pp. 156.

('This is one of the catch-pennies of the times; at once vulgar, unjust, injurious, and expensive.' Such is the judgment of the English critic.)

'A description of the western islands of Scotland,' including the Isle of Man, &c. By John Macculloch, M.D. 3 vols. 4to.

(The *Literary Gazette* observes of this work, 'Its geology is ample and minute, and the third volume presents many clever engravings,

maps and illustrations—it is an acquisition of great value to the Scottish scholar, and to science in general.') The following is one of the *excerpts*.

'He that is contented with a first answer in the Highlands will indeed never be at a loss for at least the appearance of information. Unfortunately it will seldom bear a scrutiny, a second question generally rendering void the effect of the first. "How long is this Loch?"—"It will be about twenty mile."—"Twenty miles! surely it cannot be so much."—"May be it will be twelve."—"It does not seem more than four."—"Indeed I'm thinking ye're right."—"Really you seem to know nothing about the matter."—"I roth I canna say I do." This trait of character is universal, and the answer is always so decided, that the inquirer, unless he is a strenuous doubter, is not induced to verify the statement by this mode of cross-examination.'

Cape of Good Hope and its Dependencies. An accurate and truly interesting description of those delightful Regions, situated 500 miles north of the Cape, &c. By captain Benjamin Stout, late commander of the American East Indian, named the *Hercules*, lost on the coast of Caffraria, within a few miles of the river Infanta, where the Grosvenor perished in 1782. *Likewise a humorous and affecting detail of Captain Stout's Travels, &c. &c.* London, 1820. 8vo. pp. 144.

(This is pronounced to be a clumsy and extravagant forgery.)

'The Eskdale herd-boy,' a Scottish tale, by Mrs. Blackford, 12mo; pp. 260. (A moral tale, intended for the improvement of readers in the lower orders of life, 'the work of a writer who could do better things, if any thing is superior to teaching our fellow pilgrims the nearest way to the purest happiness.')

'Life of Wm. lord Russell,' with some account of the times in which

he lived; by lord John Russell, 2 vols. 8vo. 2d. edition.

'Life of lady Russell,' by the editor of madame du Deffand's letters; 1 vol. 8vo.

'Sound mind, or Contributions to the Natural History and Physiology of the Human Intellect:' by John Haslam, M.D. 8vo.

'Essays on Phrenology,' &c. by George Combe; 8vo.

The manuscript of the tragedy of Louis IX., a new and successful tragedy just brought out at Paris, has been purchased for 4000 francs by a bookseller of Paris. *Iphigenie en Aulide*, never produced so much to its illustrious author; and yet we are told that this is the iron, *not the golden age*, of poetry! *ib.*

Three volumes of Karamzin's History of Russia, has been translated from the Russian language into French. To the eleventh century, the materials are principally drawn from the writings of Nestor, a monk of Pelchersky. The princess Olga, who introduced Christianity into Muscovy, and all the princes who favoured the priesthood, are consequently the favourites of these annals. *ib.*

Late American publications.—Our invitation to publishers is still unregarded, and we are notified of very few recent or intended publications. Among those which have come to our knowledge are the following.

History of the United States from their first settlement as colonies to the Peace of Ghent, comprising every important political event, &c. By William Grimshaw. Philada. published by B. Warner. 1 vol. 12 mo.

[A very good school-book and one that was much wanted, printed in a neat but unexpensive form.]

Sketches of Travels in Sicily, Italy, and France, in a series of letters addressed to a friend in the United States. By John James, M.D. Albany, 1 vol. 12mo.

Conversations on Natural Philo-

sophy, in which the elements of that science are familiarly explained and adapted to the comprehension of young pupils. Illustrated with plates. By the author of Conversations on Chemistry, &c. republished at New York.

[Mrs. Marcet the lady to whom the world is indebted for these valuable works performs for political and physical science the service which Miss Edgeworth renders to ethics and Hannah More to religion—she brings it home to the youthful mind, deprives it of all its austerity, and connects it with the most agreeable associations of the imagination. In saying that this last work is inferior to those which she previously gave to the public, very slight censure is implied since it may be, as it is, unequal to them and yet very instructive and very pleasing.]

The Family Mansion a Tale by Mrs. Taylor of Ongar, 1 vol. 18mo. Philada. A. Small, price 75 cents.

[A neat little volume containing a story of sufficient interest to enchain the attention of very youthful readers, and inculcating the purest principles of virtue and piety.]

Ivanhoe by the author of Waverley, 2 vols. 12mo. republished by M. Carey and Son Philadelphia.

'Conjugal Happiness' for the use of Husband and Wife and young persons of either sex who destine themselves for the Married State, by John Werner, Pastor of Nuremberg translated by an American. Baltimore, price \$1 25.

Intended American Publications.—Narrative of the Mission of the United Brethren amongst the Delaware and Mohegan Indians from its commencement in 1740 to its close in 1808. By the Rev. John Heckewelder, Philada.

A Treasury of the Hebrew and English Tongue, &c. by Jos. James. Baltimore.

[See the advertisements on the cover.]

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THE
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APRIL, 1820.

ART. I.—*Sketches of an Excursion from Edinburgh to Dublin.*

(Continued.)

THERE is a pain which attends the separating from a fellow countryman in a foreign land, which, though at times modified and reduced by connecting circumstances, can never weigh lightly on a bosom of common sensibility. Simply an identity in the land of their birth, however remote therein may be the places of their abode from each other, is sufficient at a distance to attach individuals in ties of close fellowship, who else, if mutually brought into the society of each other, would be contented with a cold and formal intercourse. A disunion moreover of such a connection would be followed by regrets, which it would be difficult to subdue, however they might be disguised; but where, as is sometimes the case, separation takes place from a companion united to another, not conventionally, but by the intimacies of a tried and lengthened regard, the aching heart bears testimony to the void which is produced, and experiences a sensation of loneliness, which it can neither repress nor define. Such was the state of feeling with which I yesterday bade adieu to * * * *. Returning from Dawson street where we had parted, I retraced my steps to my lodgings, in a mood which was any thing but cheerful. Though surrounded as I was aware, by friends, new indeed, but who testified every desire to contribute to

my enjoyment, I could not divest myself of a sense of solitariness. I experienced in fine, the *maladie du pays* in its full force, and thought that I could then rightly appreciate the feelings of one whose doom it may be to wear out his days in a distant land, in involuntary exile. There was something in the state of the atmosphere around, which rather served to augment, than to allay the gloom which oppressed me. It wanted an elasticity; and there was a density in it, such as is common in the evenings of a New England November, and which, in the present instance added to the indistinctness of twilight, and gave to each passing countenance, an expression which conveyed the belief, that it was the index of feelings different perhaps in kind, but no ways inferior in intensity to those which I was experiencing. I know not whether expositors are agreed in the nature of that 'evil spirit,' which is related to have afflicted Saul, and which was happily charmed away by the minstrelsy of David. Be the opinion what it may, it is not improbable, I conceive, that a person, from causes of which he is wholly guiltless, may labour at times under a morbid temperament, not unlike in its effects, that which was experienced by the royal sufferer, and which may yield to the kindly influence of a similar remedy. At any rate, I was resolved to make trial of the application, and on my return, recollecting to have heard that the race of the ancient Irish harpers was not wholly extinct, and that one or two were still to be met with in the city, I despatched a servant immediately on the search. An hour or more had elapsed, and I was beginning to despair of his success, when a noise upon the staircase, and subsequently along the passage leading to my apartments, induced me to apprehend, that the 'bards of an hundred harps' were approaching, and that no less than the court of Brien, with the chieftain's ghostly self were coming on the 'rustling blast,' to regale upon the song of former years, and listen to the voice of their praise. The door was opened, and two men entered bearing a harp, the

form and size of which showed plainly enough that it was of no Irish origin, and had never sounded in the halls of Tara, however it might in those of Lewellyn. The harper came next, supporting himself by a staff with his right hand, and leaning upon the arm of one of the house servants with the other. A stripling of an interesting appearance followed, who, from his age and countenance, I supposed was his grandson. Behind these, at some distance, were two or three of the family household, who were drawn after by motives of curiosity. Though far from expecting the Welsh harp, and particularly with such a convoy, I had little leisure to ruminate on the disappointment. The harper himself soon arrested my attention, and produced an impression which can never be erased. His appearance throughout, was prepossessing and venerable. Though his countenance was much furrowed, it retained a benignant expression; and his person was tall and commanding, notwithstanding a slight inclination, the effect of his years. What remained of his hair, which was almost white with age, was collected behind, and hung loosely upon his shoulders. His dress was *comme il faut*; in other words, sufficiently singular to be in *keeping*. But the interest which was inspired by his general appearance, was heightened by perceiving that whatever might be his joy in the 'light of the song,' he mourned the extinction of the visual ray, and that at least in fate, if not in renown, he claimed kindred with

Blind Thamyris, and blind Mæonides
And Tiresias and Phineus, prophets old.

Being led to a seat, and having paused a little to recover breath, he commenced putting his instrument in order, and at the same time returned replies to the inquiries which I made, in a manner which still further awakened sympathy. He was from Wales, he said, and a native of Anglesea. In early life he was deprived of his sight, and obliged, by con-

sequence, to resort for a livelihood to his present occupation.* Finding himself at length neglected in common with his few other associates, he resolved on crossing the channel, in the hope of bettering his condition by pursuing his calling among a people of kindlier feelings. He had been in this city a number of years, and had met with encouragement, though that, he said, had declined. 'I can remember,' he added, 'when the harper was every where received with a welcome, and found a ready home. But times have changed, and I too have changed. I feel the chills of age increasing daily upon me, and I fear that there will be little seeming cause of wonder at my declining estimation, should any past skill which I may have possessed, be judged of from my present efforts.' I assured him, that he wronged me if he thought that I was not already sufficiently interested to admire any trials on his instrument; and to his inquiry if there were any airs which I would propose, he was gratified by my replying that his own native music would be preferable, although I wished him to consult his own taste in the particular selection. While his hand passed over the strings and touched a hasty

* The case of many who when deprived of vision, enjoy a peculiar refinement in the sense of hearing as well as touch, cannot have failed to strike the most casual observer. Any one who has resided in a large city, may probably bring to mind some professed musician, blind either from birth, or by some casualty in life. Milton, who has recorded his own calamity in immortal verse, had an ear not more delicately perceptive of the harmony of numbers, than attuned to the nicest melody of sounds. It was his morning's recreation, either to listen to, or bear a part in various exercises of music, in the science of which he greatly excelled. Carolan, the famous Irish musician, was blind. His name in connection with this fact, recalls a circumstance which the writer omitted to mention in its proper place. In the chapel of the castle, he saw a sculptured head of this musician on the front of the organ loft, with a note book before it, although, as is well known, he was *born* blind. This blunder, which might be regarded whimsical enough in any place, may be termed in reference to its Hibernian origin, an architectural *Bull*.

symphony, I endeavoured to define the impression which the unlooked for appearance of a figure so extraordinary had excited. He seemed to belong to an earlier age, and to represent the bard of Fingal or some kindred minstrel. His song I felt assured must be that of other times; and while my memory reverted to that description of Ossian,—‘Night closed around; Carril struck the harp, his gray hair glittering in the beam,’—I was prepared to respond to the call of some viewless spirit, ‘Son of Alpin strike the string and let the voice of music arise. I stand in the cloud of years; few are its openings towards the past, and when the vision comes, it is but dim and dark; but I hear thee, harp of Cewa! my soul returns like a breeze which the sun brings back to the vale where dwelt the lazy mist.’ However high my expectations of the harper’s skill had been raised, and however much his appearance had prepossessed me, I was no ways disappointed by what followed. As the tones which he waked struck upon his ear, his frame seemed to feel an inspiring energy, and his countenance to beam with the fire which kindled in his bosom. His hand forgot the palsy of age, and ‘swept the sounding chords,’ with a boldness and freedom, combined with a delicacy and correctness, which proved that he was still capable of sustaining the honours of minstrelsy, and that, though last, he was not least in the line of Cambrian Bards. I had heard this instrument repeatedly played before, but never with an effect comparable to the present. The harper was as willing to prolong its tones, as I was to enjoy them; and after an entertainment of two hours, which succeeded not merely in chasing *my own* gloom, but in communicating a kindred satisfaction to many others, he concluded, at my desire, with the national air, ‘of noble race was Shenkin,’ an air, which, to my taste, unites within its short compass, all the sweetness and all the majesty of song.

I was happy a few days ago, in forming an acquaintance with Mr. R. a junior fellow in the university, and a gentle-

man of extraordinary acquirements. At the early age of fourteen, he published a volume of poems which possess no inconsiderable merit, notwithstanding their being the production of a mind so juvenile. Six years afterwards, he was elected to his present office which was a flattering distinction, as vacancies in these fellowships are supplied out of many competitors who undergo very rigorous public examinations. These examinations are often prolonged through three days, and of course require a thorough preparation. Mr. R., though scarcely 23 years of age, has since amply fulfilled the expectations which were formed by the early expansion of his genius, and the singular precocity of his reputation.

Breakfasting at his rooms this morning, I had the pleasure to meet two or three other very intelligent gentlemen, who hold fellowships in trinity college. The whole number of these livings in the university, is twenty-two; seven senior, and fifteen junior. The salaries of the senior fellows are large; varying from 7 to £900 sterling. Those of most of the junior are as low as £120 and even £100; but then they have the prospect of rising to the higher form by right of eldership, and they receive in the meanwhile a large part of the avails from tuition. Besides these fellowships, the university has three medical professorships, and five which it owes to royal munificence in the several departments of divinity, common law, civil law, materia medica and Greek. There are also professors of mathematics, natural philosophy, botany, rhetoric and the oriental tongues.

The course of discipline and instruction in Trinity college, is modelled after the habits of the English universities. The students are divided into three ranks, fellow-commoners, pensioners and sizers. The latter are supported, or receive assistance in an eleemosynary manner chiefly, though, in return, they perform some slight services, such as are required of the poorer scholars in some American colleges. Each student on entering the university, has the liberty of choosing whether

he will be a fellow-commoner, or a pensioner. If the former, his necessary expenses are nearly doubled. He sits, indeed, at the same table in the hall with the fellows, and enjoys a few other privileges; but as each student on becoming a member of the university is obliged to enter his name with one of the junior fellows in order to pursue his studies under his direction, the fellow-commoner, if the individual chooses to become one, is charged about as much again as the pensioner; that is to say, about £30 annually to the officer, instead of 15 or £16. And this is but one item in the increased expenditure. Sons of noblemen, and of the richer and more distinguished gentry, become fellow-commoners, but the pensioners, as might be supposed, constitute the great body of the students. Evening tea and breakfast, are taken both by fellows and pupils in their respective rooms, but dinner is served up in the refectory, or public hall. It is common with the junior fellows to complain of the burden of their duties, and they look forward with considerable impatience to the period when with their office they may enjoy *otium cum dignitate*; or rather to transpose the phrase, *dignitatem cum otio*. But they are subjected to a grievance, of which some are disposed more loudly to complain, although, perhaps, it is but a fair offset for the comforts attendant upon an academic living. By a monastic provision in the college statutes, a fellow in the university is doomed to a life of celibacy, unless a special dispensation from the inhibition is procured from the king.

It was gratifying to me, to take a still nearer view than I had yet obtained of the manners of the Dublin literati, and this I enjoyed at the dinner table of the provost, in the evening. The Rev. gentleman had requested my company, with a view, as he politely intimated, of making me acquainted with a few men of letters, whom he proposed bringing together for the occasion. Thirty or more guests were assembled, among whom were the most prominent characters con-

nected with the university, and also several eminent city savans. Conversation was dignified, but tempered with a proper degree of freedom. It had nothing of that buckram which is often found to mark both the conversation and manners of those, who, devoted to sedentary and contemplative pursuits, prefer a life of seclusion to that collision with the world, which tends to brighten what is solid, and give currency to what is valuable. If my opportunities for forming an estimate of the polite, as well as intellectual society of Dublin had been confined to the present, the result could not have failed to be in the highest degree favourable. I recollect, before my arrival here, to have heard a friend in a panegyric upon the country, pronounce an Irish gentleman to be a finished gentleman. How far this opinion was founded upon an amiable but undue partiality consequent upon a cordial reception which he had himself experienced, I had then to learn. The result in my own mind has since been, that the belief was in no respect erroneous. The polished inhabitant of Dublin has all that high-toned refinement of manners, which characterises the gentry of the same rank, in the English and Scottish capitals; and from a constitutional warmth and frankness of feeling, superadds an urbanity to his courtesies which oftentimes the stranger, in vain looks for among them. Of the guests who were assembled at the provosts, there were gentlemen who to their other information, added the observations which they had made by foreign travel; and I was not disappointed in finding that while they had thereby shaken off every undue local prejudice, they cherished an unabated, nay it would seem, a stronger attachment towards the land of their birth.

It would be reasonable to expect that the university should partake much of this pride, which respects the country generally; but a stranger, at least an American, might be surprised on learning the estimation in which it is actually held. In solid science, Trinity college professes to yield to no uni-

versity in the three kingdoms, excepting Cambridge; and with that it aspires, at no distant day, to cope successfully. Less however is known of it in America, I am inclined to think, than of the British universities; and even the English scholars have affected, till of late, a sadduceism in respect to its claims. But leaving to other hands the decision of these, I would just remark in passing, that the investiture of the gown, is by no means thought to preclude the wearer from the privilege, of blending with the pursuits of pure learning, the science of good living. The provost's table presented a luxurious display of viands, and the glasses, as they briskly circulated, sparkled with wines of 'ruby' brightness, and rarest excellence. The guests who returned to the drawing room did not separate till a late hour, and it was nearly one before they all took leave. Sir Richard Musgrave was the magnet. His vivid wit and various anecdote render him the delight of the circles which he frequents; and on the present occasion, some favourite recollections being awakened, he threw around him the fine sallies of his humour with an effect which was irresistibly amusing.*

* The writer of these notices may be pardoned for here expressing a passing acknowledgment for the attentions which he received from this gentleman during his stay in Dublin and for the remembrance with which he subsequently honoured him. Sir Richard, though then in the vigor of health and usefulness, lived but about ten months after, and fell a victim to the typhus fever in its destructive march through Ireland. He possessed a mind of strong native powers, which had been greatly strengthened by culture and exercise; but at the same time, he inherited an impetuosity of feeling, which occasionally hurried him beyond the bounds of strict prudence, particularly on political ground. As a citizen, notwithstanding, he was eminently useful, and rendered important services to government. Nor did any political predilections ever cause him to swerve from what he conceived to be the path of duty. His opponents never dared to arraign the purity of his motives; and in the various offices which he sustained, all parties did homage to his commanding talents, and his stern and unbending integrity.

The Dublin hours of dining, are immoderately late. The four and five o'clock habits of north Britain were sufficiently unreasonable, at least according to my plain Yankee notions; but the good citizens of Dublin prefer to follow more closely the Westminster standard: six, half past six, and seven are usual hours of appointment on cards; and I have sat down to dinner as late as eight.

I should be unwilling to omit subjoining in this place, a remarkable instance of the benefits resulting to the community from a judicious employment of the poor, accompanied with a suitable attention to their morals, which has been evidenced by Thos. Nowland, Esq. of Kilkenny. This gentleman having recently put into operation in that county, a very extensive woollen manufactory, has endeavoured to improve to the utmost, the condition of those whom he employs; and to ascertain whether the establishment, instead of proving a bane to morals, might not be rendered a nursery of correct and exemplary habits. The buildings are so arranged as to admit and secure an entire separation of the sexes; the apprentices, besides receiving gratuitously a suitable school education, are presented with the needful elementary books, as well as others of an excellent moral tendency; and to guard against the evils which are often occasioned by the fluctuations incident to their employment, they are instructed in the use of the implements of husbandry, and taught to combine thereby, the healthful habits of the peasant with the skill and aptitude of the manufacturer. The benefits which were contemplated have been happily realized, and their influence has extended beyond the immediate neighbourhood. 'Thus,' says the humane and enterprising proprietor, (I quote his words from a sketch of the history of the establishment, which he presented to the Dublin society of arts, and a copy of which, with an engraved view of the buildings, he obligingly presented to me.) 'Thus have peace and civilization been diffused around it; an idle, poor and ignorant race, have

been converted into an industrious, educated and moral people; and in securing the happiness of above 300 individuals, its immediate objects, it has thrown a shield over the persons and property of all within the sphere of its influence and enabled them, though within a few miles of a disturbed district, to sleep secure *without lock or bolt.*'

But to return from these remarks to the incidents of my narrative; there is a singular vehicle used in this city called a car, and another little less singular, though rather more comfortable, termed a jingle. They have no tops, and are drawn by one horse. The former has a square body swung low, without any sides, and having two seats which are placed in the middle, and disposed lengthwise. These seats accommodate three passengers; who are obliged to sit back to back, with their sides, instead of their faces, towards the horse. The latter vehicle resembles somewhat the body of a common coach, with the top off; and the seats being placed at the sides, allow the passengers to sit face to face, although with the same awkward position towards the horse, as in the other case. The jingle is a good sort of sociable enough, but unmercifully capacious in respect to the poor beast who is to draw it. The car, on the other hand, or to give it its whole appellation, the jaunting car, is much cheaper, and consequently in more general use. I was desirous, from curiosity, to try the motion of this vehicle; its uncouth appearance in passing, having more than once drawn a smile from me. Walking yesterday with capt. * * * * of the navy, towards a friend's house, I incidentally mentioned the thought. '*Allons donc;*' said he, 'we will make the trial together.' I confess, I did not think that he would have closed with the suggestion quite so readily; however acceding, I deviated with him to a turn in the street, not far from a station on which we saw two of these machines, and their drivers in the most pacific mood possible, stretched upon the pavement near them. Our distant call brought them along

side of their jaded horses, but not till after a furious scramble, of which their parti-coloured apparel had most reason to complain, coming off as usual, second best. Plyng their whips and running along side, they then urged the poor animals into a sort of half gallop towards the place where we were waiting; but in point of fleetness, it was easy to see that their masters greatly outdid them. Not content too, with pushing his own beast, honest Pat had an eye to his neighbour's, and while he lashed here, he counterlashed there, and this kind office being reciprocated, we had begun to apprehend on the principle of opposite forces, that their luckless steeds would be soon brought to a stand; but a smart stroke being applied by one of them across the forehead of the horse of his rival, the ire of the latter rose to a towering height, and disdaining to avenge himself upon a less object, he coiled his whip with tremendous effect about the legs of his comrade, and leaving him to recover as well as he might from this *coup-de-grace*, made another effort to reach our ground and succeeded.

The drapery of Pat when he came up, was well worthy of inspection. The coat looked truly venerable, and with its many scars of many similar contests, showed like a tattered banner in St. Paul's. It had suffered so severely in this latter engagement, from a rent having found its way from the division of the skirts to the cape, that it would, without fail, have called forth our sympathies but for Pat's coolly remarking, that it had parted in the same place the week before, and doubtless, we thought, more than once before that. We were soon in the crazy vehicle, and Pat was on his stand, although hardly on his seat. Guiding the reins with one hand, and flourishing the other towards his foiled antagonist in the rear, he dealt out a rhodomontade with 'arrah, and whip Peg, will you? och, by my shoul, but i'll crack a shillala upon your drum head when I get back, my honey, wont I? aye, and every mudder's son like you, blood and ounds but I will

though.' But his rhetoric, notwithstanding reiteration, was unhappily lost upon the other, who had better employment than listening; and as long as the vehicle was in sight, pursued it with a similar billingsgate rejoinder, marvellously to our satisfaction. Friend Pat in the meanwhile drove on, despite of our remonstrance, with all attainable speed; the car occasionally giving us a jolt which the ribs of Peg could scarcely have withstood. At length it was intimated, that as no terms had been made, it was at our option to pay him by the *time*. Immediately Pat recollected that his beast had been drove 'owr hard' in the morning, and 'wa'ant it a pity if their honors wa'ant in no haste to drive a poor *cratur* to death for nothing.' Peg understanding the hint, soon trudged in a provokingly slow pace. 'Why Pat,' we both spoke as we were going up a slight ascent, when the animal once or twice seemed actually asleep, 'why Pat, you do not call this a hill?' 'Och, your honors, but I dont call it a *hollow*;' and such was the spirit of all his replies. Proceeding with this hearse-like march, along Stephen's green, where the gallant captain has many friends, our humble equipage did not prevent several fair hands from being waved, accompanied however with a smile and look of inquiry; but neither of us had cause to regret our arrival at the place of debarkation. Pat received for the passage, just double the legal fare; but hoping to better the account, wished 'their honors' to consider the *time* that had been spent; and had'nt he lost opportunities therefore to drive other jontilmen,' and '*fath* he could'nt *tak* the four ten-pennies.' My friend glancing significantly, requested a return of the money, which was readily given back in the hope of an increase. Pocketing it however, he was proceeding deliberately up the steps, when Pat timed a suitable acknowledgment, and receiving 'nothing loth,' the ten-pennies, mounted his car, and drove back to settle the point of honour with his comrade.

The corrupt use of language in pronunciation, for which this country is so noted, that even the dogs have been said to *bark* in a *brogue*, is not a little grating to a stranger's ear, until familiarised by use. It is sensibly worse than the *yeow* and other Joe Bunkerisms of New England, but after all it is not quite so bad as I had been led to imagine. It is decidedly preferable in my opinion to the broad Scotch, and most of the provincial dialects in England; and this which is true of the lower orders, is remarkable the higher the parallel is carried. The better classes of Dublin have little of the Hibernian sibboloth; and its men of letters speak the English language with even Oxonian purity. Their organs of utterance are as flexible as those of the Londoners, and they enjoy this advantage over them, at least over the cockneys of Bow Bell, that without any of their clipt, mincing pronunciation, they bring their words out full and well coined. The citizens of Edinburgh, on the other hand, have a muffled tone of voice; and they articulate in such a trotting, up and down cadence, that an English ear is half the time puzzled to know whether they are *serious*.

The Irish have a great vivacity in conversation, and are distinguished, as is well known, for a fondness of metaphor and a quickness of illustration. Various instances of the latter peculiarity are present to my mind, although it is sufficient to mention only one. Being with a mixed party at a friend's house the other day, conversation turned upon the probable effects of the redundant population of the sister isle, and particularly of that enormous mass concentrated in London. 'England,' said one, 'I conceive to be valetudinarian. She is an hydrocephalous subject; and the peccant humours which are collected in London as its *head*, will, ere long, prove the destruction of the whole body politic.' 'You are not quite right there,' rejoined another, 'it is no morbid action. England remains as sound as ever. But she is not rightly burdened; a sailor would call her *crank*. In a word,

she is top-heavy; and depend upon it, London is the *head which will sink the nation.*'

I have before taken occasion to hazard an opinion upon the *soi-disant* beauty of the Irish women. From the general sentiment as then advanced, I have found no cause hitherto to dissent; although I am free to say, that I have paid a willing homage to a few signal exceptions to its truth. The remark however, was in no respect intended to touch upon the accomplishments in mind or manners of the Dublin fair, for the fascinations of these, a stranger cannot fail at first glance, to acknowledge and admire. To-day, too, in a circle at the solicitor-general's, I met with ladies who, for beauty of countenance and person, not only reflect a brilliancy upon the Emerald Isle, but would grace the splendours of any Parisian coterie. The lady of the S. G. is herself distinguished for the elegance of her appearance, and combines a finished refinement of manners with the reported endowments of an exalted mind. The evening amusements of the drawing room were interspersed with music on the piano and harp, in the execution of which, great skill and taste were displayed.

But I must not forget to mention a gratification which I have experienced, in hearing the tones of the true Irish harp. The Welsh performer who had so greatly interested me, informed me that he knew of one who played that instrument in this city, and that whenever I should wish it, he would procure his attendance. In the course of this morning, I accordingly sent to have him produced. His harp was about one half the size of the common pedal harp, and one third of that of the Welsh. It was strung with wire instead of catgut, as is the latter, and this gave its tones a sharper, indeed, somewhat a shrill sound. The music nevertheless was good, and struck my fancy very much. It was heightened perhaps by association; the airs which were selected being native Irish, and they embraced the best of Tom Moore's melodies, not forgetting the 'harp that once through Tara's

halls,' and the 'glories' of brave Brian. The appearance of the harper was very little *a-la-mode*. He was a plain, prose-like looking being; but of civil manners and address. He was born in Ulster, somewhere in the neighbourhood of Belfast, and had come to *Dublin* with an associate who now shares with him the gains and honours of minstrelsy.

May 1st.—This is May-day, but Dublin has exhibited few of those festivities which used to mark the occasion, and which are still kept up in many parts of England. The most that I have seen out of the common course is the grotesque appearance of the chimney-sweeps. This is a holyday to them, and well it would be for the sake of humanity if they had the first day of every month. They deck themselves on the present occasion with figured paper-caps and ornaments, and patrol the side walks soliciting season pence from every passenger. Usquebaugh, perhaps, has flowed rather more copiously than usual; and Pat accordingly has been in his element. Passing near several tap-rooms, my ear was regaled by the melody of that lyre of all nations, the fiddle, whilst Teague was keeping time to the chorus with a 'nate little bit of a tid-re-i.'

The Foundling hospital established here, is a most humane institution. I had hitherto deferred a visit to it, but should have regretted deeply to have left the city without seeing it. The measures which are adopted by the managers of this hospital for the preservation of children, undoubtedly rescue annually a large number from death. It has been usual for a cradle to be kept constantly at the gate for the reception of those exposed, that parents might be deterred from the crime of infanticide, either through inability to give them support, or a desire to avoid a detection of their shame. The institution is supported solely by the inhabitants of Dublin, although infants are brought to it from all parts of the kingdom. A tax of £10,000 yearly is collected for this purpose from the city and liberties, which is raised chiefly by an assessment of one shilling in the

pound on each house. The children who are admitted into the establishment average one hundred and eighty a month; but a mortality of one fourth for the same period has not been unfrequent. The hospital itself accommodates one thousand, and five thousand more are with country nurses. They are all at a suitable age instructed in reading and writing and the principles of the protestant faith, after which they are apprenticed.

In the nursery there is a clock which was presented by a titled lady some forty or fifty years ago, but coupled with an inscription which runs in the following serio-comico phraseology, ‘For the benefit of infants,—*Lady Arabella Denny* presents this clock to mark, that as children who are fed by the spoon must have but a small quantity of food at a time, it must be offered frequently. For which purpose this clock strikes every twenty minutes, at which notice all the infants that are *not asleep* must be *discreetly fed*.’

A friend accompanied me to Feinagle’s school, and Christ church. As the regulations of the former of these are generally known by the many reports which are before the public, and the intimations given in the art of memory, a description here is unnecessary. The institution, it may be added, has thus far fulfilled expectation and redeemed the pledge of the projector. The arrangements and course of discipline, nevertheless, struck me as needlessly complex and artificial.

Christ church—to use a strong figure—is the Westminster Abbey of Dublin; but the actual resemblance is very imperfect. It is an ancient edifice of little grandeur and less beauty, and was founded as early as the commencement of the eleventh century. It has undergone few alterations since, except on the south side of the nave, the walls of which fell down in the year 1562. This accident injured severely a monument to earl Strongbow—‘the fyrst and pryncipall invader of Irland 1169, gvi obiit 1177,’—as an inscription states; and happened under the viceroialty of

immediate connexions, is not only a duty we owe to their memory, but an advantage to ourselves. We indulge in admiration of the character exalted by great public virtues, and dwell with melancholy pleasure upon the remembrance of those, who wound themselves round our affections, and were endeared to us in the domestic circle. Clinging to their remains, we follow them to the grave, and when the first violent emotions of sorrow have subsided, we wish to perpetuate these feelings of admiration and affection, by some lasting memento of their worth. For this purpose, the funeral monument has been invented, as the most appropriate and desirable method of recording our sentiments. No custom has been more generally adopted than the erection of these testimonies of the living to the dead; through every gradation, from the simple, unpretending stone of the retired country church yard, to the magnificent mausoleum of departed royalty. Though the gaudy splendour sometimes displayed in the design, and the extravagance of the epitaphs, by giving the character of ostentation, and a feeble attempt to bestow an earthly grandeur upon what is fleeting and transitory, often defeat their object; yet the judicious use of monuments is not destitute of advantage. It perpetuates the name and virtues of the deceased, it fills the bosom of the living with generous and noble sentiments, engenders and diffuses the generous affections, softens the heart, and creates amenity towards the living, and not unfrequently gives rise to useful and serious reflections. ‘When looking upon the tomb of the great, every emotion of envy dies within us; when we read the epitaphs of the beautiful, every inordinate desire goes out; when we meet with the grief of parents on a tomb stone, our hearts melt with compassion; when we see the tomb of the parents themselves, we consider the vanity of grieving for those whom they must quickly follow. When we see kings lying by those who deposed them; when we consider rival wits placed side by side, or the holy men that divided the

world with their contests and disputes, we reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when we read the several dates of the tombs; of some that died yesterday, and some six hundred years ago, we consider that great day, when all of us will be contemporaries, and make our appearance together.' Since the commencement of the world, near six thousand years have gone by; millions of our fellow-beings have passed away as a dream, like the troubled waters of the ocean, wave succeeds wave, and is soon lost for ever amid the boundless swell. Among this countless number, many useful and great men have risen above the surface, and their characters remain a conspicuous guide to those who follow. Where virtue in peace, and bravery in war have marked the conduct of an individual, his actions become interesting, his fame is the property of succeeding generations, his name worthy of immortality. The muse forbids the virtuous man to die, and the arts should unite to prolong his memory. He who has rendered himself eminent or useful—he that daring for his country or his friends to die, has signalized himself in arms, and broken the bondage of tyranny—enlarged the circle of human knowledge—distinguished himself in letters, and delighted the world by the rich effusions of genius—increased the benefits of society by the formation of salutary laws, and discharged the duties of a good and useful citizen—extended the power and grandeur of his country by his talents as a warrior, and his wisdom as a legislator, deserves that his name be recorded in a public and durable manner. In the more limited walks of domestic life, where virtue has been practised, and the useful and innocent pleasures of social intercourse have been promoted, some eulogium of these qualities should be recorded; for though 'the storied urn or animated bust, cannot, back to its mansion call the fleeting breath,' nor 'honours' voice provoke the silent dust, or flattery sooth the dull, cold ear of death,' yet we who survive

draw some consolation from the sepulchral marble, making it in a measure speak of our esteem and love, and, at a distant interval revive our dormant affections.

From the earliest ages there has been a desire to preserve the remembrance of departed greatness, and the virtues of ancient heroes have been retained and delivered to us by monuments. In the erection of these, the ancients displayed a magnificence and liberality unknown in modern days. Before the art of printing was known, or that of painting much used, various methods were adopted, to retain, not only the character, but the corporeal form. The Egyptians, believing that the soul, susceptible of a higher degree of enjoyment, remained, even after death, attached to the body, as long as that could be continued entire; applied all their art to secure this frail substance from corruption, and from the violence of the living. Carrying the art they had discovered, to the greatest perfection, they were enabled to preserve the body for ages, and it became the usual practice among the wealthy to have their deceased relatives embalmed, depositing them, in their secure and strong catacombs, or placing them in niches in some magnificent apartment of the house. These catacombs, cut into the solid rocks, are visited at this remote period by travellers, and stone coffins found in them.*

The most ancient mausoleum of which we have any description, is that of Osymandias, the 8d king of Egypt, who flourished four thousand years since; it was of uncommon magnificence, encompassed with a circle of gold a cubit in breadth, and three hundred and sixty-five in circumference, showing the rising and setting of the sun and planets; the

* Many of the Egyptian mummies are now exhibited as curiosities, in a perfect state of preservation. A large and very ancient Egyptian sarcophagus or stone coffin of black granite, carved with hieroglyphical figures, is in the British museum. It was carried to London from Cairo, where the Turks had used it as a cistern, which they called the 'lover's fountain.'

spectator was at a loss whether to admire most the richness of the materials, or the industry and genius of the artists.*

Of all the works of the Egyptians, there are none more remarkable than the obelisks, which have excited the admiration of travellers, and the wonder of the philosopher and the naturalist—They were pyramidal spires, composed of one entire stone, cut with hieroglyphics, and erected to convey to posterity the fame and power of their founders—Sesostris, who reigned 3300 years since, raised two, each of which was of one piece of granite, 180 feet high; the side of the square base 30 feet; one of these was transported to Rome by Augustus, and placed in the Campus Martius. The son of Sesostris raised one which was taken to Rome by Caligula. But none of these were equal in size to that erected near Heliopolis by Ramesses, who reigned 3600 years since; it is the most valuable monument which now remains of Egyptian antiquity. It was respected by Cambyes when he put all to fire and sword, ordering the flames of the city to be extinguished, when he saw them approaching the obelisk—Constantine transported it to Rome, and placed it in the circus, it there fell and was broken, but the care of pope Sixtus V, repaired and restored it.

From the apparent impossibility of cutting such an enormous block from any quarry, the Egyptians were supposed to have discovered the secret of melting stone, or of incorporating smaller stones into a solid mass capable of polish and strength; but the absurdity of these conjectures is apparent, from the quality of the stone which is not fusible, and all doubt is removed by respectable travellers having examined the quarries, and seen the matrices from whence they were cut. The largest are in fact made of red granite, and the smaller of porphyry both of which abounded in Egypt.

* This description is accurately given by several of the early historians: how much of fable may be blended with the account, we do not pretend to conjecture.

The celebrated pyramids, found in no part of the world except Egypt, are ascertained by the general opinion of historians, confirmed by the repeated examinations of modern travellers, to have been monumental sepulchres of the early kings of Egypt. Herodotus supposes the one which was opened at his time, and is generally examined by travellers, to have been built, as a tomb for his family, by Cheops who flourished three thousand years since and exhausted his immense treasures in building it. A desire to secure their bodies from the expected outrage of their oppressed subjects, and to transmit their names to remote generations, led to the erection of these solid edifices. Nothing of a more durable character can be raised, as the pyramid, being the most solid figure, and admitting of no way of destroying it, but by beginning at the top, resists the ravages of time and the depredations of man. These beautiful and stupendous edifices, with a bold grandeur, overlooking the surrounding country, have been justly ranked among the wonders of the world, and far surpass in extent and solidity any modern structure. Of their object and origin we have no correct traditional account, and it is only known that they have existed from the remotest antiquity, before the times of the earliest profane historians whose works we possess. A long period was occupied in preparing the materials and in forming them into this huge mass, and even the time of their commencement was unknown when the first Greek philosopher travelled into Egypt, yet they are built on such an immense scale and with so much care and labour, that they remain at this day unimpaired. The grandeur of the pyramids, the oppression and discontent produced by their erection, and the proud will of the cruel despot, whose fame they were intended to immortalize, are finely and impressively described by the poet, where Busiris, after recounting the antiquity, the splendor and wealth of Memphis and the unlimited power of his empire, proceeds:—

To crown the whole, this rising pyramid
Lengthens in air and ends among the stars:
While every other object shrinks beneath
Its mighty shade and lessens to the view,
As kings compared to me,
These forlorn rebels are loud, that while my heavy hand,
Presses whole millions with incessant toil
In building wonders for the world to gaze at;
Weeds are their food, their cup the muddy Nile,
Do they not build for me! let that reward them.
Yes, I will build more wonders to be gaz'd at,
And temper all my cement with their blood.
That I have liv'd, I'll leave a mark behind,
Shall pluck the shining age from vulgar time,
And give it whole to late posterity:
My name is writ in mighty characters.
Triumphant columns and eternal domes,
Whose splendour heightens our Egyptian day,
Whose strength shall laugh at time, till their great basis,
Old earth itself shall fail; In after ages,
Who war or build, shall build or war from me.*

* The magnitude of these works is so extraordinary, that we find it difficult to realize the subject, and were it not for the undoubted testimony of the historians, confirmed by the repeated examinations of modern travellers; those who have not seen these wonderful specimens of the labour and ingenuity of the ancients, might be incredulous as to their actual size and existence. Throughout Egypt, and particularly in the desert of Sac-cara, are many pyramids, but the three most remarkable, on account of their antiquity, towering height, and excellent workmanship, are those of Gizah, erected on the borders of the Nile, nearly opposite to Grand Cairo. The rich territory that surrounds them, was the original Elysian fields, and the canals intersecting them, the Styx and Lethe of ancient fable, names afterwards adopted by the Greeks, and appropriated to similar places in Arcadia. The pyramids of Gizah, at the distance of nine miles, appear like huge pointed rocks, cap'd with clouds, and the spectator, when he has attained the summit, beholds a landscape which cannot be surpassed in its variety, magnificence, and awful sublimity. As history gives us no positive account of the period in which they were built, much is left to conjecture. From their not being noticed by Homer, the president Goguet supposes they were not erected at his time, and assigns about fifty years

In Greece, those who had been rendered illustrious by their genius and abilities, were not only crowned with civic honours during their life, but had monuments erected to their memory, upon their decease. In passing through this po-

after him as the time of their construction. But I am rather disposed to give full credit to the account of Herodotus and place them at a much earlier period, perhaps, at least, five hundred years before Homer flourished; Herodotus is the first historian who gives any account of them. He travelled into Egypt, measured them himself, and obtained a particular description of the method of raising them and the machines used. The correctness of this venerable father of history has often been questioned by inaccurate readers who have mistaken what he often relates, as the tradition of the times, for facts advanced upon his own authority, but from his writings it appears that he was as little biassed by the prevailing superstition of that age, as we could reasonably expect, and he no doubt was an accurate observer, a profound philosopher, and a man of truth.

The pyramid in architecture is either a solid or hollow figure terminating in a point at the top, formed in direct lines from the exterior of the base, and the base may be square, triangular, or polygonal. In geometry, agreeably to Euclid's definition, it is a solid figure, consisting of several triangles whose bases are all in the same plane and have one common vertex. Of the three Egyptian pyramids, the bases were square and the dimensions of the largest were, according to

Perpendicular height. Each side of the base.

Herodotus, who measured it about 2300

| | | |
|-------------------------------------|-----|-----------|
| years since, - - - - - | 800 | 800 feet. |
| Diodorus Strabo Pliny, - - - - 1850 | 625 | 700 |
| Modern travellers, - - - - - | 600 | 700 |

And Herodotus states that the base covered eight plethrae, and Pliny agrees with him in giving the base eight acres.

They were built on the solid rock, and constructed of stones thirty feet long, four high, and three broad, wrought with great art and cut with hieroglyphics. Each upper stone, resting upon a part of the one below, was placed so much within as to form two hundred and eight layers of about four feet each, or a regular flight of steps; each tier when finished affording facility to the raising of the stones, and placing the machines, and so in succession they reached the utmost summit, which, though it appeared from below, owing to its great height, as a sharp point was truncated, and presented a square platform of seventeen feet each side, or two hundred and eighty-nine square feet area. The difference between the ancient and modern

lished nation, the traveller found himself surrounded by the statues of heroes, and was constantly reminded of the most remarkable events of their history; the art of sculpture shone with splendour, and the skill of Phidias and Praxiteles,

measurement is accounted for from the immense pile of stones and rubbish, covered by the sands of Libya, which have accumulated in the course of ages, against the base, as Strabo relates that at his time, the stone which closed the entrance was half way up the pyramid, and now it is only one hundred feet from the present base, which would make the reduction in height about two hundred feet, and in the base proportionally, bringing Herodotus's measurement to agree with the modern. Therefore, following Herodotus, we shall be near the truth in fixing the

| | | |
|---|-----------|-----------------|
| Original perpendicular height at | - - - - - | 300 feet |
| Each side of the square base at | - - - - - | 800 |
| The fronts were equilateral triangles, therefore, | | |
| the superficies or area of the base would be | - | 640,000 sq. ft. |
| The circumference do. | - - - - - | 3,200 ft. |
| The top was truncated having each side of the base | - - | 17 |
| The part truncated was in height | - - - - - | 17 |
| The area of the platform on the top | - - - - - | 289 sq. ft. |
| The solid content of the truncated part would have been | - | 1734 cubic ft. |
| The solid content of the whole pyramid, if carried to the extreme point, without being truncated, would have been | | |
| been | - - - - - | 174,372,134 do. |
| The solid content of the frustrum or pyramid as now built, truncated at top, is | | |
| | - - - - - | 174,370,400 do. |

Rollin, in his *Ancient History*, and Goguet, in his *Origin of Laws*, have given us only a part of the above calculations, and as the data I have taken are different and greater, the results exceed theirs considerably.

The whole exterior surface of the pyramids was coated with polished marble, which, from the depredations of the Arabs has now mostly disappeared. Ten years were occupied in making the causeways to convey the materials and in hewing the stone, twenty more in completing the building, and one hundred thousand labourers employed at the same time, who were relieved every three months. Sixteen hundred talents of silver or eight hundred and forty-three thousand seven hundred and fifty dollars expended in vegetables for the workmen. The one which is now examined by travellers, was effectually opened by the Arabian government in the


bestowing life upon the Parian marble of exquisite texture and whiteness, adorned their temples and public walks with inimitable specimens of their art. The Grecian *Σαρκοφάγος*, sarcophagus, in which the body was inclosed, was made of

eighth century after great labour and expense, in the hope of getting treasure, but they found only some idols, a few Egyptian vases, and in the highest apartment, a stone coffin (which still remains) containing a mummy of a king, which proved the pyramid, from the inscription, to have been used as a mausoleum of the Egyptian Pharaohs, as Herodotus and Strabo had long before recorded. The pyramid contains long narrow passages, galleries, chambers, a great hall the roof of which is supported by huge pillars, and a deep well going to the very foundation supposed to be connected with subterraneous passages. It has been supposed they were intended as observatories for philosophical and astronomical observations, as repositories for corn when famine was apprehended, as temples in honour of the Deity, as altars dedicated to the sun. But the generally received opinion is, that they were intended as mausoleums for the kings who built them, to which purpose, after all, they were not applied, as from the universal detestation of their memories, it is said, their bodies were buried obscurely and secretly in some other place, though it would appear that at least the body of one was deposited there, and probably to secure it the idea was publicly held out that he was buried elsewhere. Among the various conjectures I have not observed one that has occurred, and may derive some force from examining their construction, viz. that they were intended as a precaution against the return of the great deluge or any extraordinary flood from the periodical rising of the Nile; not as a place of refuge for the royal family and dependents, being for this not calculated, either from their size or interior arrangement, but as a secure depository for the most valuable part of their treasures.

Any description of these stupendous works conveys but an inadequate idea of their magnitude, and the best way of forming a view of their size is to bring it home to the eye by a comparison with objects that are familiar to us. Upon the above data, the base of the pyramid covered a space of 640,000 square feet, and the squares into which the plot of our city is divided, though various, are on an average 400 feet each side presenting an area of 160,000 square feet. The pyramid is 800 feet high, and the steeple of Christ-church is 175 feet.

The pyramid then is four and one-half times the height of the steeple and covers an extent of ground equal to four of our squares, or nearly fifteen acres.

stone possessing the peculiar property of consuming animal substance, as the name indicates; they were large, of beautiful architecture, and much embellished with sculptured ornaments, and many of them, according to Savary and other travellers, are now found in perfect order amidst the ruin of cities, statues, and temples. The Romans at first adopted from the Egyptians, the custom of interring the body in catacombs, and afterwards borrowed from the Greeks the practice of burning and collecting the ashes of the dead. For this purpose, they encircled the body in a robe or winding sheet of asbestos, or amianthus, a mineral stone wove into cloth, which resisting the action of fire, retained the ashes pure and uncontaminated; these were collected with pious care, deposited in urns and placed in sepulchres, or in some favourite apartment of their dwellings. Rome, amidst the splendour and elegance of her public buildings, possessed numerous monuments of her great men, and were the records of her history to be obliterated for ever, the exploits of her Cæsars and Adrians, the virtues of her Trajans, her Antonines, her Vespasians, would still be known. The ancient Caledonians though in a rude and barbarous state, always celebrated the funeral rites over their deceased heroes, and placed monuments on the grave, which though rude, marked their veneration for the spot; believing that the souls of the valiant wandered restless and unsatisfied, unless the song of the bard was struck and the tomb raised. ‘Wide-skirted comes down the foe, a beam of joy comes on my soul; I see them mighty before me. It is when the foe is feeble, that the sighs of Fin- gal are heard, lest death should come without renown, and darkness dwell on his tomb. Let my name be renowned and the bards shall lighten my rising soul. Take the bards and raise a tomb. To night let Connal dwell within his narrow house. Let not the soul of the valiant wander on the winds. Faint glimmers the moon on Moilena; raise stones beneath its beams, to all the fallen in the war. Though no chiefs were



they, yet their hands were strong in fight. They were my rock in danger; the mountain from which I spread my eagle wings. Hence am I renowned. Thus spake the hero Fingal at the battle of Moilena, where Connal fell, and loud, at once, from the hundred bards, rose the song of the tomb.'

In Russia and Siberia, many of the ancient sepulchres are perfect tumuli of great extent and height, and in America are mounds of immense size, the tombs of the early savages; some of which, having been opened, are found to contain interesting specimens of antiquity, and when further explored by the inquisitive traveller, may throw much light upon the now obscure origin of the aborigines of this country. The durability of the monument recommends it as a mean of conveying to succeeding generations, the knowledge of memorable actions and occurrences. Where time or accident has often destroyed the records of written history, the imperishable monument of stone remains uninjured, and like the medals of antiquity, is produced to corroborate the doubtful page of the historian. The history of the early kings of Egypt is lost in fable, and the capital of their empire, Thebes 'the city of Jove,' covering an extent of twenty-seven miles, is now no more. Of the great city of Memphis not a vestige remains, its beautiful temples have disappeared, the ruins of its fallen grandeur have adorned the palaces of Alexandria, and its former site is now planted with corn and date trees; yet the pyramids of Egypt, erected in the vicinity, and probably about the time that the city was at its greatest splendor, are still entire and may remain so as long as the world endures, though the account of their object and origin is known no more.

The ancient palace of the kings of Persia, called the house of Darius, once a superb edifice, is now a magnificent pile of ruins, whilst many of the tombs of their earliest kings built on a great scale, with their columns and ornaments, remain perfect. Sir John Chardin, visited at Sava, the celebrated tomb of Samuel, over which is erected a fine mausoleum in

the middle of the mosque, to which the Persians go in pilgrimage. At Kom, he saw the mausoleum of the two last kings of Persia, and that of Fatima, daughter of Mahomet, than which nothing could be more rich or magnificent, the door to each being plated with silver and the tombs surrounded with grates of the same metal; to that of Fatima, the Persians give the title 'Massuma' or pure, and hold it in great veneration. Near Shiraz is also the monument of Sadi, one of the most celebrated of the Persian poets. Maundrell and Shaw visited in Syria and the Holy land the sepulchres of Joseph, Jehosaphat, and Zachary; the tomb of Ananias, the pillar of Absalom, and saw splendid triumphal arches supported by Corinthian columns, and many stone coffins with beautiful decorations of busts and foliage uninjured by time, whilst Tyre was a barren spot, for fishermen to dry their nets on, and Palmyra, once the residence of Zenobia, queen of the east, and Balbec, the ancient Heliopolis or city of the sun, exhibited only the ruins of the boldest specimens of architecture that ever existed.

In Palestine, according to Dr. Clarke, at Sichem the modern Napalose, the tombs of Joseph and Joshua still remain, as everlasting as the solid rocks in which they were hewn, and coincide with the passage of the scriptures 'the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Sichem.' The veneration paid in all ages by Jews, Christians, and Mahometans, has preserved the authenticity of their situation; lapse of time and the convulsions of nature have had no effect upon them, and they continue as perfect to this day as when first completed. Though the church of the Holy sepulchre is now destroyed, the tomb of our Saviour, over which it was erected, still remains; devout pilgrims may yet approach the consecrated shrine and overcome with holy and awful feelings, pour forth their pious aspirations. Scepticism has attempted to throw a doubt upon the authenticity of the spot where the body of our Saviour

High on the shore the growing hill they raise,
 That wide the extended Hellespont surveys;
 Where all, from age to age, who pass the coast
 May point Achilles' tomb, and hail the mighty ghost.*

Pope's Homer's Odys. b. 24th.

A veneration for these celebrated tombs, hallowed by their antiquity, has preserved them free from the ravages of time and the rude hand of the barbarian, though the empire against which the heroes warred, long since was rent from its old foundations, and even the ruins of Troy are now no more. The wars of Troy, and the sublime poem of Homer have been termed a fiction; that they are not founded on fable, these monuments, where travellers in all ages have poured forth the tribute of their homage, remain a lasting testimony. Sages and heroes who have visited these mementoes of ancient glory have confessed the inspiration of the place. At the tomb of Achilles, Homer poured forth his enthusiastic admiration of great and sublime virtues; and standing on the sacred spot, invoked the ashes of his mighty hero, received the inspiration of his character, and threw it glowing with poetic fire into his immortal lines. There the young aspiring hero of Macedon, paid his vows to the illustrious shade, anointed with oil the venerated pillar, and call-

* It may be remarked that Cowper's translation of Homer, though not possessing the sweetness and melody, or the many exquisite beauties of Pope's, is perhaps throughout more nervous, more true to the author, and has more of the spirit of the original, as may be observed by comparing the above passage.

Around both urns we piled a noble tomb,
 (We warriors of the sacred Argive host,)
 On a tall promontory shooting far
 Into the spacious Hellespont, that all
 Who live and who shall yet be born, may view
 Thy record, even from the distant waves. *Cowper.*

Homer says nothing about the 'mighty ghost' introduced by Pope to make up the harmony of his rhyme, and Cowper has judiciously arranged his lines without it.

ing upon the manes of the departed warrior, exclaimed with sublime rapture, 'Oh Achilles! thou wert happy in thy glorious life! happy in such a friend as Patroclus! happy in such a poet as Homer, to immortalize thy memory!' M.

(*To be continued.*)

ART. III.—*Notes on the Missouri River, and some of the Native Tribes in its Neighbourhood.*—By a Military Gentleman attached to the Yellow Stone Expedition in 189.

THE force destined to form military establishments on the Missouri, consists of the 6th regiment of infantry, and the 1st rifle regiment; these troops were concentrated in the neighbourhood of St. Louis, early in the month of June.

The eclat of the expedition was increased by the novelty of having part of the transportation for the troops, and provisions up the Missouri, to consist of four large steam-boats, belonging to the contractor. The success of the expedition was not however entirely dependant upon the result of this experiment in steam navigation; preparations were made in anticipation of its failure. Attached also to the expedition was a small steam boat belonging to the government, for the accommodation of the scientific men who accompanied it; it was intended to have drawn but very little water, and have moved with uncommon velocity.

Our present advanced post is at the Isle Aux Vaches, seventy miles beyond Fort Osage, forty from the junction of the Kansas, and about four hundred from the mouth of the Missouri; to this point the troops will move in detachment; from there they must be embodied.

The appearance of the Missouri at its junction with the Mississippi, is dark and gloomy, no settlements are to be seen to break the uniform forlorn aspect of its shores, and its turbid, yellow water, rushes turmoiled through a channel choaked with sand-bars, and filled with trunks of trees, whose tops projecting above the water seem posted like sentinels to

forbid the approach of navigation; its current overwhelms that of the Mississippi, whose limpid stream endeavours in vain to avoid the conjunction—at certain seasons a union of the waters does not take place until they reach below St. Louis, and so convinced are the inhabitants of this town of the superior salubrity of the Missouri water, that on these occasions they go a considerable distance to obtain it for domestic uses.

Belle Fontaine is eighteen miles up the Missouri; it was formerly a military post, and is still a depot for ordnance and other military equipments. An instance of the encroachment of the river upon its banks is evident at this place; the main channel now flows, where in 1806 the fort stood, and the garden which was two hundred paces in rear of the fort, is now on the verge of the river; the bank is not unfrequently washed away from one to three hundred yards in a few seasons; this is a serious objection to the formation of settlements on the rich bottoms upon the immediate margin of the river.

St. Charles, thirty-six miles from the mouth of the river, is one of the early French establishments in this country; at the period of Lewis and Clarke's expedition, it was our most remote western settlement; since that time it has considerably increased. The change of government in 1803 appears to have been but little relished by the inhabitants of Upper Louisiana. They speak with respect and affection of the mild and equitable rule of the Spanish colonial government, which exacted nothing from them in the shape of taxes, but required a tacit acquiescence in the orders, and a respectful deportment towards the persons of their superiors, and to be ready to render their military services whenever necessary, and to interfere in no shape, in the administration of the government. Under such institutions, the value of civil privileges was entirely lost sight of, and so little did they appreciate what we consider inestimable rights, that they regarded the

trouble of elections and the labour of occasionally judging for themselves as grievous impositions; with that wonderful pliability of temper, however, for which Frenchmen are remarkable, they have accommodated themselves to their new government and countrymen with the same facility as they did to the native Indians, with whom they were first associated.

The emigrants to this country are principally from the states of Kentucky, Tennessee and Virginia.

The current of the Missouri is rapid; immense piles of drift wood accumulate upon points or sand-bars round which the water flows with redoubled velocity; these impediments, together with the immense number of sand bars and trees planted every where in the channels render the navigation extremely difficult.

The country on the Missouri, is more healthy than that on the Ohio, Mississippi, or any other of the western waters. The current of the Missouri, confined to a deep and narrow channel is no where sluggish; no aquatic vegetables are generated in the space between its high and its low state of water, the decay of which in other rivers produces pestilential miasmata; the dryness also of the immense prairies by which it is surrounded, and, above all, the circumstance that this river never overflows its banks, contribute to produce this superior salubrity. The Ohio rises sixty feet perpendicularly from its lowest stages of water; the Missouri not more than from ten to twelve—in conversing with emigrants from the banks of the Ohio, they all agree that here their families are more healthy; they remark also that they are less troubled with rust and mould, and that liquids lose more by evaporation here than where they formerly resided, owing doubtless to that purity and dryness of the atmosphere which preserves also the body from disease.

The absence of moisture, however it may contribute to the health, will be a serious obstacle to the agricultural prosperity of the country; no inconvenience is now felt, because the set-

tlements are confined to the immediate vicinity of the water courses.

On the Missouri there is a tract of country that may average twenty miles on the north, and ten on its south side, and extends as high as La Platte river, which for fertility of soil, convenience to a market, timber and salubrity of climate is not surpassed or perhaps equalled by any in the western world. Beyond these limits however is a country extending to the Rocky Mountains, of a thin meagre soil, destitute of timber and of water, and opposing insuperable barriers to the rapid progress of a white population; and although occasional spots of good land and timber may be found on the Kansas and La Platte, and other rivers, yet they are very insignificant compared with the whole body of the country; and the impossibility of navigating those streams will exclude from a distant market, any product that may be raised there. On this narrow strip of good land upon the Missouri, our settlements are rapidly progressing, leaving upon both their flanks, numerous and warlike bands of Indians inhabiting these immense prairies over which they move with a velocity that will elude the pursuit of any white troops. Already have these settlements passed the Osages and Kansas on the south, and the Sacs and Jaws on the north. Hostility with any of these tribes would expose this narrow strip of frontier to the most distressing and irretrievable devastations.

Franklin is now a flourishing town with a thousand inhabitants situated one hundred and twenty miles beyond the residence of any civilized man in 1809. Settlements now extend up to fort Osage one hundred miles beyond Franklin.

At the distance of ninety miles south of fort Osage, live the great Osage tribe of Indians. The proper name of this nation is the *Wush Shash*, the French traders have given them the name of Osages.

They are divided into three bands.

| | |
|---|---------------|
| The Chawees or Arkansaw tribe residing on the | |
| Arkansaw river counts about - - - | 550 warriors. |
| The great Osage tribe reside on the Osage River | 400 |
| The Little Osage tribe living on the Nec Ozho | 250 |
| | <hr/> |
| | 1200 |
| | <hr/> |

The bands by which this confederacy are held together, consist exclusively in their attachment to national glory, no authority is exercised by one tribe over another, nor do any assemblages, occur for general purposes. But a participation, in wars appear always to take place as well from necessity as choice. The Little Osages separated from the Great Osages about one hundred years ago, and moved to the Missouri river, they were however so sorely pressed by their enemies that they begged permission to return, and now reside within six miles of the Great Osage village. The Arkansaw schism was effected in about 1796, and there is reason to believe that the other villages will join the Arkansaw, rather than the Arkansaw return to its ancient residence, inasmuch as the Great and Little Osages are obliged to hunt every winter on the Arkansaw, and the nations they are least afraid of, reside westward of that river and it is from thence they get all their horses.

Their government is oligarchical, but still partakes of the nature of a republic, for although the power is nominally vested in a small number of chiefs, yet no measure of importance is ever decided upon, without the consent of the majority of the nation.

The chiefs are hereditary in most instances, yet there are many men who have risen to more influence than those of illustrious ancestry, by their activity and boldness in war; and the usurpations upon this nominal hereditary right are so frequent, that almost every man in the nation can boast that the supreme power was at one time vested in some of his family. When the regular heir is too young, the power is assumed by

his uncle, or next nearest relation; this is now the case with the Little Osages, their chief died some time since, leaving a young child, the power was assumed by the uncle, who still holds it, and will probably not be dispossessed during his life.

The Osages in their hunting excursions rove over a vast extent of country, comprising the head waters of the White, St. Francis, Merrimach, Gasconade, the whole of the Osage river and its branches, the middle region of the Arkansaw, and the southernmost branches of the Kanes, far the greater part of this immense tract is prairie. Sometimes they hunt even beyond the Arkansaw, and their war excursions often extend to the waters of Red river and to the north-west branches of La Platte. But their war and hunting excursions are more limited than they were a few years ago, and are yearly growing less extensive.

Their agriculture is very limited and probably has been the same for one hundred years; corn, beans, pumpkins, and melons are all they raise. These are planted early in May, at some spot near their village; they remain at their village until about the 25th of the month, when they hoe their corn, and leave it for their summer's hunt on the plains after buffalo. They do not return until the corn begins to ripen in August, and as soon as they have gathered it, they start again on their winter hunt.

The Osages procure deer, beaver, otter, muskrat, and buffalo skins, these they exchange for blankets, guns, kettles, beads, and paint, either at the trading-house near their village, or at the United States factory at fort Osage; residing, as they do, so far south, their furs are not very valuable.

These people have been noted for their uncommon stature, and they are undoubtedly somewhat above the common size of men; this probably is to be attributed to their living plentifully in a very healthy country, the constant exercise of hunting, the frequent removal of their camps, and from being cleanly in their persons, and making free use of the bath.

The Osages appear to have emigrated from the north-west, as they speak very nearly the same language as the Kanesas, Ottoes, Missourias, and Mahaws, there is also great similarity of manners. The Osages by parting from these tribes, and leaving the Missouri river escaped the small-pox and their mortal enemies the Sioux; they have, however, fallen into the hands of the Iowas, Sacs, Kickapoos, Cherokees, Caddoes, and Tetars, with several or with all of whom they have since been at war. They are now at war with the Pawnees, Ottoes, and Cherokees, and are on the most friendly terms with their neighbours the Kanesas.

At their councils or debates on subjects of national concern, as going to war, making peace, selecting hunting grounds, &c., the greatest order and decorum is preserved, the chiefs, warriors, and other distinguished men, alone speak on these occasions; the question is discussed with great freedom; if a chief happen not to be a good speaker he generally employs an orator to deliver his sentiments.

Polygamy is allowed among all Indian tribes. An Indian takes as many wives as he is able to support, of his capacity to do so the parents of the woman are the judges, and the affair is exclusively managed through their medium. Female virtue is much prized among the Osages, and the women are extremely guarded in this respect. No people in the world can have a more horrid repugnance to an incestuous intercourse, cousins are forbidden to marry.

It appears to be the general opinion of traders, that the Osages are decreasing in number. This is owing to the continual wars in which they are engaged, in the course of which, latterly, they have met with severe losses. They have now so far to go in pursuit of the buffalo, that their enemies frequently meet them on those excursions. Not long since, a party of Kanesas and Osages hunting together, were fallen upon by their enemies and one hundred of them killed; soon after this, a war-party of Osages consisting of fifty men, were at-

tacked and forty-nine killed. If they were less addicted to war, they would probably increase rapidly.

The Osages believe in a great and powerful being, who created and governs the world, and dispenses favours to the good and punishments to the bad; his face is the sun, and the moon is his wife: their prayers are addressed to God the great father and to the moon their good mother; they believe also in what they call the God of all bad things, who they suppose to be very powerful, and to whom they often address themselves when in great misery and distress. They believe that rewards and punishments are inflicted during their lives and that when they die their affairs, as regards this world, are finally closed; they appear to believe in a future state of existence, but give themselves very little care or concern in what it will consist; and no certain opinion, or belief exists among them on that subject.

After death the bodies of the dead are dressed by their relations and friends in their best apparel, their faces painted with vermilion and verdigris, and deposited in graves without coffins, piling logs and stones over them to prevent their being dug up by the wolves.

When they mourn for the death of relations they paint themselves black, and frequently retire to the woods and lacerate their bodies, the women mourn aloud with hideous cries, not only for the loss of relations, but in most difficult and unpleasant situations. An Iowa Indian was about eight years ago confined in the jail at St. Louis for the murder of a white man, some of his relations came to St. Louis to solicit his release, a few mornings after their arrival they painted their faces black, placed a blanket over their shoulders which they fastened by sticks thrust through the fleshy parts of their arms and bodies, and singing their death songs, and with blood streaming from their wounds, they went to the house of the governor to make their solicitations.

The Osages possess all the vices peculiar to Indians who have been long in contact with the whites; they are deceitful in the extreme, much addicted to stealing, lying, and gaming, and are very great beggars. They believe their own nation superior to all the rest of the world, the Americans they think next to themselves, and the Spaniards the most contemptible of all.

The Osages are armed with fuzees and rifles for hunting and war. In hunting the buffalo, which they do mounted, they prefer using bows and arrows; they have also tomahawks, spears, and lances; they are subject to but few disorders; fevers, dysenteries, cough, itch, measles, and sore eyes are the principal, consumptions are rare. Indian children suffer from dentition, and hydrophobia is a disorder not unknown.

There are probably forty or fifty white men living among the Osages, they are of the worst class, lazy, vicious, and every way degraded, they have intermarried with their women, and although looked upon as a species of public servants, they have considerable influence, and are a great evil to the tribes. ¶ The Osages are considered by the nations south of them as a brave and warlike people; they have by no means the same character with the northern Indians, and those on the Missouri, who are armed with guns, consider themselves their superiors; the Ottoes say, if the Osages were their only enemies, they would lose but little sleep.

The Osages, like all other Indians, are hospitable; when received into their village you present yourself to the chief, who receives you as his guest, and spreads before you the best things to eat that he has in his possession, you are then invited to a feast by all the considerable men in the village.

In 1808 a treaty was made with the Osages, by which they surrendered a large tract of country to the United States; when the commissioners of the United States arrived with the treaty at fort Osage, it was laid before the chiefs assem-

bled at that post, with no other explanation than that it was a treaty that they must sign, the Indians, at first, objected to signing it, they were, however, told that they must either sign it or be considered as enemies of the United States. The United States were very tardy in fulfilling their part of the contract, and the Indians supposed it had been forgotten; they were, however, called to St. Louis to finish the treaty by receiving the stipulated purchase money. The Osages objected to receiving it, and at a council held on the occasion, the principal speaker, Le Sonneur, addressed governor Howard in these words, 'He was much surprised to hear of this purchase, that had been forgotten by his nation; and, he supposed, had also been forgotten by his great father; the sale was made by those who had no authority to make it; and his great father not having complied with his part of the bargain, by delaying two years the stipulated payment, and not performing other parts of the treaty, his nation ought not to be held to their part of it, even if fairly entered into. But,' said he, 'the Osage nation have no right to sell its country, much less have a few chiefs, who have taken upon themselves to do so; our country belongs to our posterity as well as ourselves; it is not absolutely ours, we receive it only for our life time, and then to transmit it to our descendants; our great father is good and just, will he permit his children to sell the bones of their fathers? or fathers to sell the inheritance of their children? No, my father, keep your goods and let us keep our lands.'

The pathos or justice of this appeal was unavailing; they were told they might take the goods or not, as they thought proper, but that the lands should be considered as belonging to the United States.

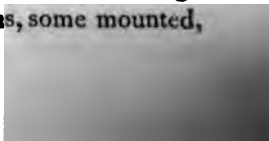
There are many incitements to war among these people. Glory and distinction appear to be the idols of their hearts. If a young Indian, who has not distinguished himself, wishes to marry a squaw, and there is no objection to the match as

he is a good hunter, and able to support his wife; when the youth asks the consent of the father, he will probably say, I have no objection to you, but you know I am of a considerable family, what reputation will you bring into it as you have never been to war, and are no warrior? When you have acquired a name in war, you shall have my daughter. The Indian now becomes anxious for war; he joins the first war-party; or, if he is an aspiring youth he paints his face, raises a small fire near the village, and begins the song of invitation to war, he is joined probably by some of his companions, and a war-party is raised which sallies out to kill their enemies and steal horses.

An old woman carrying a burthen will frequently be heard to exclaim aloud, 'I am old and have to carry a large burthen, I have a son, a grown man and stout, but he has never been to war, to steal a horse for his old mother.' This reproach frequently repeated drives the son eventually to war.

August 5th we left Fort Osage, intending to proceed in a S. W. direction, to cross the Kansas River, at the Kansas village, about 150 miles from its mouth, and go from there over to La Platte river, at the Pawnee villages, and from thence to the Council Bluff, on the Missouri.

After a march of 16 days, through a country almost exclusively of rolling prairie, covered with a thin vegetation, and in which we found some difficulty in obtaining water, and suffered excessively from the intense heat of the sun without meeting any of the natives; we came in sight of the Kansas village. At the Kansas, where the Indians with whom our troops had some difficulty last spring, which ended in the whipping of several of them, we were doubtful as to what would be our reception; we hoisted our flag, but the natives did not appear to discover us for some time. At length, however, we saw the tops of their earthen lodges, covered with people, and immediately after, discovered a large party, headed by a chief, rushing towards us, some mounted,



and some on foot. The chief who was in advance, halted his horse when within a few paces of us; surveyed us sternly and attentively for some moments, and then offered his hand, the rest followed in a more tumultuous manner, shaking hands, and crowding round us, and forming the most grotesque groups imaginable. Order being somewhat restored, we explained in a few words, who we were, and what was our object in visiting their country. The chief ordered the crowd to keep off, which they did, and forming a lane for us, we moved forward towards the village. We were conducted to the lodge of the principal chief, and our soldiers were carried to that of one of the subordinates; on our reaching the entrance of the lodge, we were met by the favourite wife of the chief, who took charge of our horses and baggage, we entered the lodge, followed by a considerable crowd; who, however, kept at a respectful distance. After being seated, a quantity of jerked Buffalo meat was produced by the women, cut into slices and placed in bowls before us; some cool water was sent for, and we were invited to eat, we eat heartily and considered it as the best meat we had ever tasted; owing probably, as well to the real excellence of Buffalo as meat, the novelty of it, and the rough diet we had lately been accustomed to. This repast being ended, and a pipe smoked, the inquiry was again repeated of our object and destination, we informed the chief that we were bound to the Pawnee village, on our way to the Council Bluffs, and that curiosity was our motive for taking his village in our route, the chief proclaimed aloud to the crowd in the lodge, the explanation that had been given him; they in return stated to us, that they had only returned the day before from their summer Buffalo hunt, in which they had been very successful and had found the Buffalo much nearer their village than they usually do, that they had returned to the village, to gather their green corn, and other vegetables, that they had received a message from the In-

dian agent, to meet him at the Isle aux Vaches that their principal men would start directly for the Missouri. This business being concluded, we were invited to a feast by one of the head men; we accompanied him to his lodge and were invited to seat ourselves on a mat; two wooden bowls, filled with Buffaloe meat, soup and corn were placed before us, with spoons made of the Buffaloe horn; we found the dish very palatable, and although we had just risen from eating, we ate heartily again. As soon as we had finished, we arose and left the lodge; we were immediately, however, invited to another feast, and conducted to another lodge; we seated ourselves again on the mat; and corn, prepared in a manner new to us, was again set before us; we thought it good, and took our leave in the same unceremonious manner as before; we were invited again to a feast, that consisted of water melons; during the course of the day, we were invited to partake of nine or ten feasts. The chief, at whose lodge we resided, came to tell us, that as he was obliged to go, and to take with him his principal wife, he had left a man in his lodge to see that his other wives cooked for us, and that we had plenty to eat. The Kanes village is situated near the junction of the Kanes and Blue-earth rivers; the village itself is a confused assemblage of lodges covered with dirt; their figures are circular, and their diameter from thirty to sixty feet; piles are driven into the ground in the form of a circle, which are elevated four or five feet from the earth, on these rest rafters which meet in the centre at an elevation of six or seven degrees, forming for the roof a conical figure with an aperture in the centre, to permit the smoke to escape. The lodge is covered with earth and mats on the roof and sides, and forms a comfortable habitation; the entrance is protected by a projection through which you stoop to pass. The interior of the lodge is surrounded by a platform, raised about two feet from the ground, on which are placed, the skins, corn, saddles, &c, of the owner; the floor is the bare

earth, generally however, covered with mats in some parts. In the evening, the village resounded with musical sounds from the voices of the natives, and from one or two rude instruments, the most noisy of which was a hollow reed, having holes something like a flute or fife: they appear to have no idea of a regular tune, although they raise and depress their notes occasionally with some degree of regularity; their songs are generally the mere repetition of certain unmeaning sounds; some of them however, we understood, had words descriptive of particular warlike achievements. They have drums which they use in their wars, and dancing; bells also, which they obtain from the whites, and a whistle made of the thigh-bone of the sand-shell crane; this they carry in their war excursions, and blow it when they charge, or commence firing upon an enemy. In singing together, they keep their voices very exactly in unison, and beat time with a stick or the hand; the singing continues until midnight. Our lodge was crowded with the relations of our host, and others who slept round the fire; the smoke of the pipes, and the smell of the skins and provisions, made no very agreeable atmosphere.

The Kaneses, or as they are generally called the Kawns, are not a large tribe; we counted 120 lodges in the village, in each of which resided, on an average, two families and ten persons. One lodge however, frequently contains only one family; and some of the principal men owned two lodges. The whole population may amount to 1200, and they can muster probably, 350 warriors.

The manners, habits, language and agricultural pursuits of the Kaneses, resemble those of the Osages in the same particulars; the language is very closely assimilated. The Kaneses formerly resided on the Missouri, about seventy miles above the Kansas River; they were very much reduced, and finally about sixteen years since banished from the position, by their enemies the Iowas and Sacs; these tribes being more

numerous, and better supplied with fire arms, the Kaneses, although equally brave, were unable to contend with them. The hunting excursions of these people, extend southwardly and westwardly to the immense plains between the Kaneses, its branches and La Platte, and between the Kaneses and Arkansas Rivers—it is here they find the buffaloe, on which they principally rely for subsistence. In their winter hunts for furs, they resort to the Missouri, and hunt between the Kaneses and Neheman River; here they procure beaver, otter, elk, and deer skins, to trade with the whites for guns, blankets, &c. It is to be in the neighbourhood of traders, that they choose the Missouri for their hunting ground. On the branches of the Kaneses, is a country more abounding in valuable furs. When they hunt for buffaloe on the plains, the whole nation moves, and encamps together, and follows the herd of buffaloe. When they come down on the Missouri to hunt, they are compelled to scatter into small parties; the game they procure, being elk, deer, and turkies, which are soon exhausted and compel the Indians not only to separate in small parties, but frequently to change their position.

There are in this village, two French or Canadian white men; they have several Indian wives, and children, and live like the natives. However disgusting this retrograde of civilized to savage life may appear, it is not extraordinary when the characters of the individuals are considered: they are invariably excessively ignorant, without education, and being generally boatmen, they have not only been lost to civilized society, but have acquired the erratic vagrant habits of Indians, by their previous profession.

The Kaneses are armed with guns, bows and arrows, like other Indians on the Missouri; they are not good marksmen with fire-arms; this arises from their hunting the buffaloe with bows and arrows, from their indolence in seldom practising at a mark, the value of ammunition, and the little trouble they take to keep their arms in order. They prefer hunt-

ing the buffalo with bows and arrows, because as they are always mounted on those occasions, and a buffalo is seldom killed with one shot, they find it more easy to fit an arrow to the bow, than to load a gun, on horseback. The bow and arrow is by no means a contemptible weapon in their hands; at a distance of thirty paces, they shoot their arrows with great force and accuracy, and with irresistible rapidity; they appear to have no poisoned weapons.

The little inconvenience suffered by Indian women in child-birth is really remarkable. No diminution of their usual laborious occupation takes place; on the contrary the only assistant or remedy they make use of, is exercise; which they always use freely when in this situation. A woman following the roving excursions of her tribe, carrying a bundle on her head or back, will step aside, bring forth her infant, wrap it in a piece of buffalo skin, resume her load, placing the infant on the top of it, and continue her route, without occasioning the least halt or delay to the party. At the first water she bathes herself and her child, or during the winter if no water is near, she washes it in the snow, or breaks the ice of the stream; at the evening's camp she assists as usual in putting up the lodge, &c. Those who have children by white men, suffer more severely.

The Indians appear to have no mode of salutation at meeting or parting, that they have not learned from whites. When friends meet who have been long separated, they are silent, take a seat, and after some time begin to talk; relations meet in the same way; no embracing or evident gesticulations of joy takes place.

Although it is considered a great honour in war, to capture a man alive, more so in fact than to take his scalp, yet the risk of escape is so great, and the chance of future usefulness so small, that men are seldom taken prisoners. Women however, and young boys or girls, they are fond of making prisoners; the former are useful by taking their share in

carrying burthens, hoeing corn, &c. they are considered the property of the captors, and the manner in which they are treated, depends very much upon their own character, and that of the person to whom they belong. Sometimes they are treated very harshly, and frequently they are taken as wives by their masters, and receive the same treatment as the other women. The boys are brought up and adopted, become attached to the nation, and often prove useful hunters and brave warriors. Such a man we saw yesterday; he is a Pawnee Indian by birth, taken prisoner when young; he is anxious to see once more his relations, and talks of accompanying us to his native village.

It is quite an erroneous opinion, that women are treated with contempt and disrespect, or that they have no influence among Indians. They occupy a position quite as important as they do with the whites: they do not actually go into their councils or to war, neither do they with us, but all domestic concerns, all the property of the family, and all matters of trade, are under the direction of the women; and although what we consider hard drudgery is performed by them, yet neither the men nor the women, think the labour or duties assigned to women, degrading or humiliating: they appear to think them important, and they are performed with cheerfulness, alacrity and pride: and in the exercise of them, they are seldom advised, or ordered by men. That they should carry burthens, hoe corn, &c. they consider as an equal distribution of labour with their husbands, who are compelled to hunt, and war, rather than an unequal task imposed upon themselves.

Wars among Indians, are to be attributed principally, to the influence of women. No man is regarded by them favourably, until he has distinguished himself as a warrior. The influence of the mothers is very great; they train their children to make bold defenders, and though they sometimes are treated by them with disrespect, yet they retain the pow-

er of exciting them to deeds of war, either to gratify their vanity, their revengeful malignant passions, or to procure horses to ease them from the immense burthens they are sometimes compelled to carry.

The apparel of the women consists of a sort of petticoat of blue strouding, fastened to the waist, and reaching to the knees; a covering of like material over their shoulders and breasts; and leggings of blue or red cloth, as high as their knees. In the hot season, they generally appear without the two last articles; the men have nothing but a breech cloth and blanket, or buffaloe skin over their shoulders. The boys go entirely naked, and the girls are clothed with but little regard to decency. This is their ordinary costume; when the men want to appear to advantage, they daub their faces and bodies over with vermillion, have leggings ornamented with stained porcupine quills, and their blanket or buffaloe skin, fantastically painted.

The women in our lodge appeared fond of scolding; they exercise this talent upon their children, dogs, and each other with all the violence and gesticulation we are accustomed to witness among the lower class of whites: actual quarrelling however, is very rare; we have witnessed nothing of the kind, since we have been in the village. On the contrary, both men and women are generally in good spirits, lively, and social, and having plenty of corn and buffaloe meat, they appear happy and contented, go to sleep at night while they are singing, and are awoke in the morning by the same sort of music. Every morning the whole village, men women and children, bathe and wash themselves in the river. Their cleanliness in this respect, is very much at variance with their filthiness in other matters. The interior of their lodges are extremely dirty; their horses are generally brought into the village at night, tied near the owner's door, to secure them from their enemies: as the filth thereby occasioned, is

never removed, a state of things is produced very different from what in the army is called a good police.

While eating to-day, which we do seated on a dirty mat, two squaws near us, were busily employed searching each other's heads for certain animals, which we have been accustomed to consider very disgusting; but which they appear to find very abundant and palatable.

The relationship between parent and child appears to be strongly felt, and to exist through life. The deportment of our host towards his child, is exceedingly affectionate. He plays with it for hours, and nothing appears to gratify him so much, as to take notice of it, or present it with any thing. They never impose upon their children those restrictions, and severe discipline, which forms part of a white child's education; as it would tend to check that boldness of spirit, which among them is all important.

The Kanes appear to have but little mechanical ingenuity. The fabrication of their lodges, bows and arrows, wooden bowls from the knots on trees, and mats from the stem of the cat-tail, appears to be the sum of their manufactory.

The quality of the blankets, &c, that they receive from our traders, is very inferior to those furnished by the north-west company. Nothing can be more unfounded, than the supposition that any articles, or every article of finery will suit Indians; they have fashions, which are quite as peremptory as our own, and it is only those things they are accustomed to, or which are useful to them that they place much value on; besides they are continually removing from one place to another, carrying with them every thing they possess; being limited in their means of transportation, they cannot carry superfluous articles.

These Indians have no fixed times for eating; while in the village, they eat five or six times a day. We have food placed before us at the lodge, several times during the day, besides the feasts to which we are invited out of it. They never

eat their meat raw, but from necessity—they make soup of the buffaloe and otter meats, and they eat the meat either boiled or jerked. Corn is a great article in their diet; they use it in the soup, and dress it by itself in a variety of ways. What I thought most palatable was this, the corn was plucked before it was ripe, boiled on the cob, and dried afterwards; the grain beat from the cob, and pounded into hominy; when used it was boiled again, with a little buffaloe fat, down to the consistence of mush.

The old squaw that cooks for us, hovering round her pot and fire; her long straight coarse hair covering partially her haggard, sun-burnt, wrinkled face, and nothing but a few rags to cover her dirty person, personifies, very exactly, our ideas of a witch.

They have salt which they procure from the grand saline, south of the Arkansaw: like all such salt, it is very strong and excellent. They do not however, appear to be fond of it themselves, although they generally place it before us, knowing that white men are accustomed to it.—They raise corn, beans, pumpkins, and water-melons; the hoe is the only agricultural instrument they make use of. They are excessively fond of smoking the pipe; they do not make use of the tobacco alone, but mix it in the proportion of about half with the leaves of the sumach-tree scorched before the fire, and pulverized; or the inner bark of the red willow, dried and cut into small pieces; the smoke of this mixture has an agreeable smell, and communicates a more pleasant taste than the tobacco does without it. Chastity is regarded as a virtue; the Indians display the most lively curiosity at everything near to them, which we have with us; they appear never tired of looking at us, and examine with great attention, every novelty. They however, were perfectly polite, never intrude themselves too near us, or offer to take any thing to look at, without permission. The influence of public opinion, upon the mind of an Indian, is generally more pow-

erful than the authority of the chief. They appear honest in their dealings, stealing from each other seldom takes place, although theft when attended with danger or dexterity is considered commendable; we had no apprehension of our horses being stolen, and considered our baggage in the lodge safe; but as in all communities, there are various grades of respectability, we were cautious about laying temptations in the way of Indian morality.

(*To be continued.*)

ART. V.—*Sismondi on Prejudices. Translated from the French.*

(Continued from page 447. vol. 14.)

§. 1. Prejudices of Memory.

Memory, though not our principal faculty, is that which gives birth to the most powerful and most universal of our prejudices, to that whose influence is most constant over our opinions and our affections; that which makes us cherish the recollections of infancy. Life, at its commencement, was of itself enjoyment: our growing powers exceeded our wants; our hopes were far beyond reality; lively emotions were mingled even with our sufferings, which were attended by a sensibility so active, an imagination so fertile, that the remembrance of them is agreeable. As we advance in life, we regret every thing belonging to our youth, even its illusions, its pains, and its defects: sensibility is blunted, imagination is extinguished, confidence so often betrayed flies from us, and reason which strengthens and afflicts us, affords us no recompence for what we have lost. Our powers of intellect become weaker as we advance in life, but we cannot consent to entertain a worse opinion, of *them*, we only think worse of the world. We fondly believe, that there is some reality in those sentiments, of which we have preserved for so long a time, such a lively remembrance. We attribute to a change

in others, and not in ourselves, that distrust which has since arisen within us. It appears to us, as if mankind were formerly worthy of that unlimited confidence, which we reposed in them; princes, magistrates, priests, never *seemed* to abuse their power, because we suspected them of no abuse; fathers, husbands, masters, *seemed* to have no interest but that of their dependents, because we obeyed them without distrust; morals were then pure, because we dreamed of no irregularity. The dream of the golden age, the love of the good old times, respect for the wisdom of our fathers, are the consequences, often agreeable, but always deceptive, of that ardour with which we cherish the recollections of our youth, and of that love, which we retain, even at an advanced age, for all its emotions.

The general bias of mankind, to cultivate the recollections of infancy, contributes to the stability of all those public institutions, which form the pillars of society. A popular affection almost unaccountable, surrounds reigning families, the depositories of a power which from its very nature, is more frequently employed to punish, than to reward. In their names, are ordained taxes, prohibitions, restrictions of every kind, war and the raising of soldiers, punishments and executions; whilst the good that princes do, is of a metaphysical nature, it is protection which is not perceived, and order which seems to exist of itself; their most beneficent influence is like the air which we breathe, we live in the midst of it, without seeing it. Some men who live at courts, obtain personal favors, but the great mass of the people know them, only by their privations. Notwithstanding, peasants, soldiers, artificers, scarcely ever speak of the head of government, without expressions of confidence and affection, which he does not appear to have deserved. 'It is our good king,' say they, our beloved monarch, if he does err, it is because he is deceived, because he cannot see every thing, because he is sur-

rounded by faithless ministers.' The people never attribute his crimes, his errors, or his faults, to himself,

Why then should subjects love their king? Because he is, above every thing, the representative of the old times, of the recollections of infancy, the depository of that blind confidence, which at an early age we are obliged to grant, and which we withdraw only when sad experience constrains us. Because he is the *king of our fathers*; and that name recalls to us, the time when we still had about us those first objects of our affections, and when they took upon themselves, for us, all the cares of life. It is he, or the son, or the grandson of him, who reigned in the good old times, the times which we supposed to be free from abuse, because abuses did not come to our knowledge. When the historian reviews the events of several ages, the wickedness, the abuse of power, of which some dynasties have been guilty, he often searches in vain for the causes of the love, confidence, and gratitude of the people; but the causes are within themselves. It is not the king that they love, but the *old time*, and the old time is that of their infancy.

Respect for ancient families, for ancient authorities, for ancient laws, for an ancient constitution, is also of the same nature. Time is the great enemy of our race, and every thing that has triumphed over time, becomes dear to us by that title. But most frequently, it is less the antiquity that we love in things that are old, than our own infancy; by a singular association the two ideas, almost always present themselves to us united. Our respect for the old time, would be very cold, without the remembrance of our early years; and the act of our memory which awakens a vague sentiment of love, is the return towards a period, in which we loved ourselves better.

Every religion offers in its turn, as a certain proof of its heavenly origin, that instinctive respect for its mysteries, which reappears after a long interval in the hearts of those, who it

is the nature of the memory, which recalls to us a time different from the present, to efface the evil and to enhance the good; because memory always represents to us the new order of things and ourselves; but it represents ourselves as younger, more full of life, hope and enjoyment, bearing with ease the burthen of evil, less conscious of its existence and having more confidence in others and ourselves. When once a complete revolution has changed the government under which we have lived, after the lapse of a few years, we look upon the new order, with the sad views of advanced age, whilst we look back upon our former state, through the color-giving prism of youth. If reformation has succeeded to the catholic worship, the old man regrets the pomp of the ancient church, which he saw in his youth, the magic of her mysteries, and that sincere faith, which, whilst it forbade examination, also excluded doubt. When a warlike usurper succeeds to a long dynasty of idle and peaceable kings, the old man regrets those times of peace and ignorance, when long abuses were buried in profound silence, and his ear not being assailed by complaint he did not believe in the existence of evil. If the conqueror should be overturned, and the legitimate king find himself again upon the throne, the nation regrets the glory, that it fed upon, in the days that are no more, and forgets the sacrifices, at the price of which, that glory was purchased.

This constant difference in our appreciation of the present and the past, this universal prejudice in favour of the *regime* we have lost, is one of the great causes of those long vibrations, which always follow political and religious revolutions, of those unexpected and often successful efforts, to restore an order of things, which was supposed to have no more partisans. History shows us these effects in every page, from the conspiracy of the sons of Brutus in Tarquin's favour, to the present day.

ART. IV.—*Monument to Captain Ross.*

ACCOMPANYING this number of the *Analectic Magazine*, is a correct architectural view of a monument erected in Philadelphia to the memory of Captain Charles Ross, a gentleman who was much esteemed and whose death in the prime of life and usefulness, caused general regret. The die presents four tablets for the inscriptions.

I. *On the West Side.*

In
Memoriam
Caroli Ross, Equitis
Turmae Equitum Ducis,
Qui Natus est V^{to} Otobris
MDCCLXXII,
Obiit viii^{to} Octobris
MDCCCXVII
Etatis suæ
XLVI.

South Side.

‘ In the field; to the manly virtues of the soldier he joined the discipline, honour and deportment of the officer. In private life, the urbanity of the gentleman, the valuable qualities of the useful citizen, dutiful son, affectionate brother, sincere friend governed his conduct. Noble, generous, honourable, intrepid, he departed in the prime of life.

It is left for us to mourn his loss, to emulate his character, and by this testimony of our affection, to show our respect for his talents and his virtues.’

North Side.

This Monument
is erected by the Members of the
“ First Troop Philadelphia City Cavalry,”
Friends and Associates
of their late Commander, Charles Ross;

Monument to Captain Ross.

of which Troop
 He was a member 23 years
 and Captain 6 years.

Consecrated
 by Friendship to departed Worth.

The virtues
 of the
 Brave and Honourable
 we cherish.

East Side.

Sacred
 to the
 Memory
 of
 Charles Ross.

How sleep the brave who sink to rest,
 By all their country's wishes blest.

The body decays; but the immortal
 soul awaits the last trumpet's
 joyful sound.

The monument is a specimen of much classick beauty and is probably the only one in our country in which the marble and bronze are united. It stands in an enclosure surrounded by a basement wall and iron railing. The foundation under ground, is an arch sprung upon walls five feet deep, and covered with solid brick two feet above the surface of the ground, which is sloped to conceal the brick work. The whole is covered by a slab marble fourteen feet by four, extending in length between the basement wall of the enclosure. On the slab rests the base of the monument nine feet

by four, diminishing by three steps, and rising two feet to the base of the die, which is a solid block three feet by two feet four, and five feet high—On the top are piled symmetrically, cavalry appointments, and on two of the sides, wreathes of laurel between Egyptian lachrymal vases; all of which are of solid brass bronzed. The height of the monument is twelve feet from the ground, and the effect of the whole is chaste, and imposing—It has the merit of being entirely American in design, materials, and execution.

ART. VII.—*On Imposts.* Translated from the late work of Count Chaptal on 'the National Industry of France.'

A GOOD system of Impost-duties, is, perhaps, of all problems which arise in the administration of government, the most difficult to resolve: the great object is, to reconcile opposing interests; and, as this is impossible, every law which is proposed, must in some degree hazard the interests of one class, for the good of another, and the legislator is always placed between approbation and censure.

The agriculturist wishes him to prohibit, or lay duties upon the importation of all those articles which the French soil can furnish, either for manufacture, or for the consumption of man; the manufacturer insists that those raw-materials should be free of duty, which, concurrently with others of domestic origin, nourish his industry, and that all foreign manufactures should be excluded; the merchant, whose interest differs from all, desires that he should permit the import and export, without restriction or duty, of every article of commerce; the consumer, whose only object is to subsist at the cheapest rate, would prefer that he should restrict the exportation of every production of the soil, and of industry, and that he should freely admit similar productions from abroad; government, which calculates the proceeds of import duties among the number of its resources, must legislate in

such a way as not to deprive the treasury of a needed supply.

It is between such conflicting interests that the financier must open his way; but, as it is impossible to reconcile all, he must find some other basis upon which to establish his decisions.

After what has just been observed, the partisans of unlimited non-restriction would not fail to conclude, that all impost duties must be suppressed: I am very far from being of this opinion; to refute it, we have only to look at the consequences of such a suppression.

If the impost duties were abolished, we should soon see those numerous establishments, where, now, iron can be manufactured to the amount of more than forty millions, fall to the ground, as these manufactures can hardly compete with those of the north of Europe, notwithstanding the enormous duties paid by the latter: we should see those beautiful workshops for thread, for weaving and printing cotton, shut up, which, established in our day, have not yet acquired sufficient strength, nor can they command sufficient capital to contend with those of other countries: we should see those precious manufactories of hard-ware disappear, which could not have been formed but under the guarantee of duties and prohibitions to check the imports from abroad, and we should reduce to misery, millions of active and industrious inhabitants, whose very existence depends upon those employments, at the same time that we should annihilate a prodigious capital vested in machinery and buildings; which would cease to be productive upon the cessation of these works of industry.

I shall doubtless be answered, that this part of our industrious population would be restored to agriculture; but can there be instanced a single spot on the surface of France, where hands are wanted for field labours?

Do we not see that many provinces are over-peopled, and that a large excess of inhabitants is yearly furnished for the

population of other countries? Agriculture is an employment, which, like all others, has its apprenticeship, requires experience, in which bodily strength is necessary, and other circumstances which could hardly be hoped for in labourers grown old in the manufactories. That portion of population which is compelled to subsist by labour, is naturally divided between the country, and the workshops of the town, in proportion to their respective wants; to change this order, is to destroy the equilibrium, and cause a fluctuation which would produce misery in the extreme.

It may be observed, also, that the consumer, which is the whole nation, will find an advantage, from the free introduction of those products of industry, which foreigners can furnish us at the lowest price: but I would ask, how should we pay foreigners for the ten hundred millions (plus d'un milliard,) of these products, which are now supplied by our own manufactories? Should it be with the productions of our soil? But the measure of foreign consumption has long since been determined, and this does not go an hundred millions beyond our own wants. It is said, that this will be augmented; I do not think so; but if it should be augmented, the amount now reserved for home consumption would still be of more value; then the consumer would lose that which he hoped to gain, and the nation would sacrifice the advantages of manual labour, by no means inconsiderable in the products of industry, in which, a greater part of the produce of the soil is employed. Should we pay the excess of our imports in specie? Where are our mines, especially, since by the insurrection in South America we are deprived of fifty millions which we drew from Spain, annually, by our commerce? Should it be by the fine cloths and silks of Lyons, the principal works of industry that we could export to advantage? If the foreign market for these articles should be doubled, which is not probable, we should not export to the value of one hundred and fifty millions. France, then, could not

pay to foreigners, the half of what she now consumes in her manufactories, and she would deprive herself of the wealth of manual labour, which represents an actual value of at least six or seven hundred millions.

.. So that instead of losing ourselves in the labyrinth of abstract speculation let us rather foster the established system, and endeavour to render it perfect.

A good regulation of imposts, is the true safe-guard of agricultural and manufacturing industry; it raises or lowers the duties according to circumstances and necessities; it compensates the disadvantage our manufacturers suffer under, from the comparative price of labour and fuel; it protects the rising arts by prohibitions, in not leaving them open to competition with foreigners who have attained greater perfection: it tends to secure the artizan independence (*l'indépendance industrielle*) of France, and enriches her by manual labour, which, as I have frequently said, is the principal source of wealth. These regulations embrace the whole interests of the nation: and as it is impossible to serve all alike, it becomes necessary to give the preference to those which more immediately demand support.

In this sort of *hierarchie* of necessities, the manufacturing industry occupies the first rank: the manufacturer as well as the agriculturist and the merchant, employs capital in his enterprises; but his capital is so invested that it is productive only in proportion as manufactures flourish; a bad tariff annihilates it upon his hands, since for the most part it is placed in buildings and machinery. This loss would also be a real one to France, because it would diminish the actual amount of her products, and of her manual labour. The merchant and the agriculturist may be thwarted in their operations, but their capital still remains; they can change their plans, while all is lost to the manufacturer. The manufacturer, as well as the agriculturist and the merchant, employs hands, but the manual labour requisite in his opera-


tions is greater than that of the other two. In many manufactories we see five hundred hands employed, to obtain the produce of a million in value, although some commercial enterprises produce an equal sum with the assistance of a few clerks. The merchant gives no additional value to the articles which he takes; the manufacturer almost creates the entire value of what passes through his hands; by labour bestowed upon the raw material. All, without doubt, deserve the protection of government, but all do not require the same care, because their interests do not so much depend upon the regulation of the tariff.

Thus it appears that to establish the rate of duties upon correct principles, it is necessary to understand the situation of our manufactories and to compare them with those of foreign countries; it is necessary to know the difference in the price of manual labour, of fuel, and of the raw material, here, and in those countries, and upon these *data* to calculate the duties so as to ~~make~~ competition at least equal on our part.

There are persons who look upon impost duties, only in relation to their private interests, and who give judgment as though there was no other interest to be consulted; there are some others, (and their opinion is the most prevalent) who rely upon the principle, that raw materials ought to be allowed free admission, without payment of duty; others, again, contend that the duty upon foreign productions should never exceed fifteen per cent. on the value.

Let us analyse these three opinions:

First. We have already observed that the agriculturist, the manufacturer, the merchant, and the consumer, have opposite interests, which no regulation of duties can possibly reconcile. Amid such conflicting interests and opposite pretensions, what is the duty of the legislator? To calculate the advantages and disadvantages which result from each, and take that course which will most benefit the country.



It would be for the interest of the agriculturist that the importation of wools, hemp and flax, should be prohibited: but besides that these productions of our soil do not possess all the desirable qualities requisite, for the different kinds of manufacture in which they are used, do they now remain unsold on the hands of the growers? Is their cultivation diminished? If this were the case, there can be no doubt that the administration should pass a law, laying duties upon the importation of articles of this kind, with a view to reanimate so important a culture; but in such case it would still be necessary to leave those articles free, which we cannot produce, or which we produce in too small quantity, such as the merino wools and the long wools, so as not to dry up the source of industry which is supplied by them.

The manufacturer asks, for the free admission of raw materials, and the prohibition of foreign manufactures. If these demands were listened to, the iron of the north, and of England, would be the only kinds used in our work-shops, and France would lose an industry which supports an hundred thousand of her inhabitants, yielded by the value of her forests, and employing immense machinery, which would cease to be productive. We already possess many establishments for the manufacture of different kinds of metals, the fabrication of which was not known till within a short time, and which do not yet furnish all that is wanted for consumption: to prohibit the foreign articles then, would be a public disadvantage; all that the law can reasonably be expected to do in such case, is to establish moderate duties to foster this infant industry and to afford it such encouragement by premiums as to place it upon a fair footing of competition; this is the only way to reconcile the interests of all.

As the principal object in laying impost duties, is to protect industry, a portion of the receipts ought to be devoted to its encouragement.

There are no general rules for laying duties; every thing depends upon relative circumstances, the comparative state of industry with the wants of the consumer; or wise administration should take care to obtain a perfect knowledge of all these subjects.

Second. It is said that raw materials, generally speaking, ought to be admitted without paying any duty; and this principle is made the foundation of a system of impost: let us begin by ascertaining the signification of the term: is it intended by raw material, that which has received no manual labour? No such material exists; hemp, flax, cotton, the metals, all go through a certain process, before they become articles of commerce; and cast-steel, which ought to be considered as a raw-material, since in this state it constitutes the substance of a new species of industry, derives a very considerable part of its value from the labour bestowed upon it.

And since wool and hides have received a portion of manual labour, as well as thread for lace, and cast-steel, all ought to be comprised in the class of raw materials; the only difference between them depends upon the greater or less proportion of manual labour they have received.

Whatever manual labour has been bestowed upon an article, it does not cease to be a raw-material, if it can be of no service to the consumer until after it has passed through certain other operations of industry, to fit it for final use: departing from this principle, one knows not how or where to commence, nor where to stop. I am not ignorant that the different degrees of manual labour bestowed upon a substance, ought to be taken into consideration, because this manual labour is a kind of wealth which we should endeavour to supply ourselves; but since the additional work to be applied to the material already prepared, gives it an enormous value in comparison with its cost, is there not in this, sufficient reason for admitting it into our workshops, in preference to other substances, less wrought, but which, nevertheless can receive

no additional value from workmanship? The threads which serve to make lace, the cast-steel which is converted into trinkets, although they may already have received much work, are they not more to our interest, do they not require the exercise of more skill and workmanship, than the wools of Barbary which have scarcely received any?

In departing from the principle, that a tariff can only be established upon a perfect knowledge of the comparative state of our own industry with that of foreign countries, we must inevitably go astray.

Suppose, for a moment, that the advocates for a free admission of raw-materials should confine themselves to those which have received the least degree of labour, and let us apply their principles so as to judge of the consequences.

Cotton thread constitutes the raw material in our numerous manufactories for weaving and printing calicoes, &c; open our ports to this product of a first operation of industry, and see the inevitable result; a capital of more than an hundred millions, now productive, would be lost to the spinner, to the manufacturer, and to France; because it consists in buildings, machinery, and implements appropriated exclusively to this use; a population of two hundred thousand workmen would be deprived of employment; about eighty millions of manual labour would be lost to the country; commerce would be cut off from one of its principal resources which consists in the transportation of cottons from Asia and America to France. And that no one may suppose I am deceiving myself, I know the comparative state of our cotton-yarn manufactories with those of two neighbouring countries: here, manual labor is cheaper; there, the greater extent of their establishments, supported by immense capital constitute advantages, against which we can not as yet contend. Add to this, the English spinning factories with their machinery have existed for sixty years; that the expense of their first establishment has been defrayed; that the profits have created new capital; whilst those of

France have been started in our own day, and the interest of the money first expended must for a long time, be deducted from the profits of manufacturing. The English manufactories having defrayed the expense of their establishment, and being rich in capital, can make sacrifices to suppress a rival industry; the French have no means of opposing them, unless protected by law. To enable the industry of one nation to enter into competition with that of another, it is not sufficient that its productions should be of the same quality, it is necessary also that the means of operation should present equal advantages on both sides.

Coal is certainly a raw material; very well! let its free importation be permitted, without duty, we should soon see closed those rich coal-mines of the north and middle of France, where such immense sums have been expended to reach the veins, and to raise the water and coal by means of steam-engines. The low price at which the English could deliver their coal at our ports, from the facility of its extraction, and the vicinity of their mines to the sea, gives them an advantage which we could in no way meet. It will be replied that the manufactories situated on the sea board would derive advantage, and be able to sell their productions much lower: I am persuaded of this, but is there not an important branch of industry employed in working our own mines? And do not those who are engaged in these enterprises merit some consideration? Ought we to destroy the capital they have invested in machinery? All that the legislator can do, is to calculate the expense of transporting the coal of the two countries to the place of consumption, and ascertain what duties laid upon the foreign coal, will place it upon an equal footing with our own; he ought to suppress, with regard to a material of such essential importance as coal, all the taxes upon inland navigation, dig canals to facilitate the distribution of it, abolish tolls, and allow all our workshops to be supplied at a low price. France does not

want for coal-mines: they are also distributed in such a manner, as to be able to supply the wants of each district; but the communication is difficult, and transportation too expensive; this renders their use very limited, and the prices of our manufactures are higher than they should be—We were lately tributary to other countries for pot-ashes, allum, and copperas, which constitute the raw material of our most important arts; chemistry has endowed France with these; and we have laid duties upon the importation of them, to propagate and encourage the manufacture; and further, we have abolished the duty upon salt, which is used in the manufacture of pot ash. If at this day, we should abolish or diminish the duties which have been laid upon foreign productions of this nature, and should restrict, in whole or in part, the importation of salt, not only should we violate a solemn compact, under which the manufacturers embarked in these enterprises, but, by destroying that confidence reposed in the acts of government, we should do away in a moment, the fairest achievements of French industry.

We have already spoken of iron, which is without dispute, a raw material in the strictest sense, since it cannot be applied to any useful purpose in the state in which it is imported: having pointed out the consequences which would result from the free importation of this metal, we will not return to this subject. We will confine ourselves to the remark, that so long as fuel is so much dearer in France than in the north of Europe and in England, it will be impossible for our irons to enter into competition with those of foreigners, and we must necessarily have recourse to duties to balance the disadvantage.

It must be already seen, after the examples just cited, that without seriously compromising the industry and wealth of the country, all raw materials cannot be admitted, indiscriminately, free of duty.

Third. A principle having no other foundation than precedent, has derived some importance from the character of those who established it: it is said that manufactures* which cannot flourish with the aid of fifteen per cent. duty upon importations, do not deserve the protection of government.

(To be continued.)

ART. VIII.—*Sketches of Travels in Sicily, Italy, and France in a series of Letters addressed to a friend in the United States.* By John James, M.D. Albany, 1820. 1 vol. 12mo.

THE volume before us is a slight but spirited outline of observations, made during short residences at Palermo, and Catania, in Sicily, in the winter of 1816—17; in a voyage to Naples, a journey to Rome, and Florence, another voyage from L'Erice to Genoa; and a second journey from the last mentioned city, through Turin and Lyons to Paris. The whole travels were accomplished before the close of the spring of 1817, so that the author had barely time to give a hasty glance at the most interesting objects in his route. He shows that he has not been idle, and his volume is amusing, and in some degree useful.

The tedious sameness of a voyage, is succeeded by the agreeable scene, which opens on the arrival at Palermo. The public walk called the *Marina*, is thus described.

‘Our hotel is situated near the northern wall of the city, and a short distance from the gate, *Porto Felice*, through which we walked to the *Marina*. We stopped a moment to admire the noble building which forms this gate of happiness; so named from its opening to the *Marina*, a place devoted to healthful exercise and amusement. It is ornamented with columns, and rich sculpture, in white and fine marble. The

* By manufactures we mean those articles which have gone through every process of labour to fit them for immediate use.

Marina is a promenade extending along the beach about a mile, having a broad and elevated flag walk near the water for foot passengers, and behind this a space for carriages. It is so situated as to command a view of the bay, and to receive the sea breeze. It has no shade trees, but is ornamented with two fountains, which supply an abundance of water, and are both surrounded by statues of marble.

‘ To this place the Palermitans repair to meet their friends, to display themselves or their equipages, and to view a scene of gayety and splendor, which is every day renewed. We walked to the garden, which is entirely ornamented, and contains a collection of the trees and plants of this delightful climate. We entered at a large gate, which, like the Porto Felice, attracted our attention as a magnificent building. It is ornamented with sculptured marble of various kinds. In its design it has a relation to the shaded avenues to which it opens, and its architectural proportions give it an elegant appearance when viewed from any part of the garden. A straight broad walk led us to the centre of the enclosure, where there is a large fountain springing from an artificial rock, and flowing into a marble basin about 150 feet in circumference. Groups of beautiful statues are placed near this fountain, as well as in various parts of the garden, but it would be vain for me to attempt to describe in detail its decorations and ornaments. This garden being the first of the kind I had ever seen, I walked through its avenues and enjoyed its shades with unmixed delight. The evergreens predominate so much among the shrubs, that the small number of deciduous trees are not at all observed. In the arrangement of the shades, and the distribution of the aisles, there is a geometrical precision which did not strike us agreeably. Nothing can be imagined more beautiful than the fountains and the groups of statues. The graceful forms, and pure whiteness of the sculptured marble intermingled with the verdure of the orange, the cypress, the box, and other beau-

tiful trees, forms a combination of singular elegance. We lingered long in this fairy field. When we returned to the Marina, the expected company had begun to collect. The people were well dressed, and the equipages confirmed the glowing descriptions we had previously received of them. While we were dazzled with the gayety and splendor of the crowd, we were shocked and astonished to observe the groups of poor and miserable wretches, who, in the most pitiful and importunate manner implored charity as if they were ready to perish with want. Knowing us, from our dress and manner to be strangers they persevered in their cries for charity, and followed close to us until we were compelled to give them something. Though the weather is extremely mild, these half clothed beings, standing about and sitting without exercise, feel the want of fire. Many of them carry a small earthen vessel in their hands, containing ignited coals, by which they warm their fingers. When the sun shines, they collect on the south side of walls, and employ themselves in bousing one another; an operation which, however disgusting, seems to be very much needed. I never before saw such pitiful forms of wretchedness, filth and misery.'

The active curiosity of our author, keeps him constantly employed during his abode at Palermo, in visiting the public places of the city, and in making excursions to palaces in the environs. The miserable condition of the *Lazzaroni*, a large class of poor who are almost wholly without employment, and support a miserable life principally by beggary, is an object which is painfully striking in this city. The principal street, called the *Via Toledo*, is a mile in length, and presents a magnificent range of houses, five stories high. It is crossed at right angles in the centre, by another splendid street called the *Corso*. At their intersection is an octangular open space, in the midst of which is a superb fountain. Other fountains in different parts of the city, furnish an abundant supply of water. Palermo is one mile square, in extent,

and contains a population of 200,000 souls. To the south and west extends a fertile and picturesque district called *Il Golla*, ornamented by many palaces and villas. To the north-east, at the distance of eight miles is situated the village and palaces of *Labagaria*. *Mont Reale*, situated on a mountain of the same name, and containing five or six thousand inhabitants, lies seven miles from Palermo, and, together with part of its neighbourhood, furnishes a place of retreat to the citizens, during the heat of summer.

Our traveller, after remaining more than three weeks at Palermo, embarks on a voyage to Catania, on the eastern coast of Sicily. He gives us the following account of Scylla and Charybdis.

‘On the morning of the 24th instant I embarked in the *Hero*, Capt. Keith, for Catania. The weather was favourable, and at 12 o'clock last night we were so near the *Faro* of Messina, that our Palermitan pilot thought it prudent to *lie to* until day light. We are now, 6 o'clock, in sight of Scylla.

5 P. M. ‘The wind was fair and we made for the *Faro* under easy sail. When about three miles distant we could perceive the roughness and agitation of the water. The Rock Scylla is on the Calabrian side. It is a steep promontory projecting into the sea. The vortex Charybdis is on the Sicilian side near Messina, and five or six miles from Scylla. Opposite Scylla, at the distance of three miles is a low point, on the extremity of which is a round light tower by the Greeks called *Faro*. Hence the name of the pass. On the same side we observed a cluster of fishermen's huts, and on the summit of Scylla a fortress covering a small village. The Calabrian shore is mountainous and more bold than the opposite coast. Messina is situated twelve miles from Scylla, at the southern extremity of the *Faro*. We felt a degree of triumph as we entered this celebrated pass, on account of

our perfect security. It presents no terrors to modern navigators.

‘The whirlpools effected us sensibly, but with a little exertion at the helm the ship kept steadily in its course. The ripple of the water at the edge of the vortices, resembles a strong tide flowing into a smooth river. At a distance of three miles we could hear the surf breaking against Scylla.’

The personification of Scylla appears as ancient as any part of the Greek fables, as it is mentioned by Homer, but it is to Ovid we owe the poetical, and probably popular account of the origin of this story. According to this poet, Glaucus, a sea-god, in love with Scylla, a sea-nymph, who rejected his addresses, sought the aid of the enchantress Circe, in order to win, by charms, the affections of his mistress. Circe, being smitten with Glaucus, endeavoured to transfer his passion to herself, but not succeeding, and being inflamed with revenge, poured a poisonous juice into the waters in which Scylla was wont to bathe, the effect of which was such as to change the lower half of the nymph into dogs. It is easy to see that it was this which furnished Milton with part of his description of Sin.

‘about her middle round
A cry of hell-hounds never ceasing bark’d
With wide Cerberean mouths full loud, and rung
A hideous peal.’

Scylla, in revenge for her transformation, destroyed some of the companions of Ulysses, the favourite of Circe.

‘fierce Scylla stoop’d to seize her prey,
Stretch’d her dire jaws, and swept six men away;
Chiefs of renown! loud echoing shrieks arise:
I turn, and view them quiv’ring in the skies;
They call, and aid with outstretch’d arms implore:
In vain they call! those arms are stretch’d no more.’

Hom. Odyss.

Catania, anciently called Catana, was founded soon after Syracuse, by a colony from Chalcis. Hiero transferred its inhabitants to Leontium, repeopled the city, and its district by colonies from Peloponnesus and Syracuse, and gave it the name of Etna, from the neighbouring mountain. Pindar celebrates, in one of his odes, the benefits conferred by Hiero on this city. It has suffered several times from earthquakes, and particularly from one in 1693, which destroyed 9,000 persons. An eruption of Mount Etna, in 1669 buried a great part of the city.

On his arrival at Catania Dr. James engages a guide who attends him to the principal objects of curiosity, which are the cathedral, the museum, unfinished palaces, and gardens of the prince de Biscaris, the cabinet of the Chevalier Giovanni, the Benedictine convent of St. Nicoloso, with its fine organ, and a large and well aired hospital. An excursion to Etna, was found to be impracticable, on account of winter being so far advanced. The following are some of the observations on the city.

‘ We went through the principal streets, which are wide and extremely well built. The largest street leads from the bay nearly west, and commands a view of the mountain and the sea. The city has an airy and cheerful appearance, and the glorious summit of Etna seems to shine into every avenue. The mountain is always before our eyes—the streets are wider, and the situation of the city better than that of Palermo. Sig. Lombardo is certain that no city in Italy is so magnificent, with the exception of “immortal Rome.”

‘ The principal square is nearly in the centre of the city, and is ornamented with a large fountain, the basin of which is placed by the side of a pedestal which supports an elephant, sculptured out of a vast block of lava. It is of colossal dimensions and an admirable representation of the animal. The surface is left in its natural porous state without polish, so as to resemble the rough skin of the elephant. The tusks

are of white marble. The flag pavement under our feet was laid with square blocks of lava. No other stone is employed in buildings or walls.'

There are about 200 persons employed in a large manufactory of silk, the fabricks of which form one of the principal articles of exportation.

This article was first introduced into Sicily, by count Roger, whose lieutenant, on capturing Athens, Thebes, and Corinth, from the eastern empire, sent to Sicily a number of persons skilled in the manufacture of silk, whom Roger accommodated in a large building at Palermo, and afterwards excepted on a restoration of his prisoners to the Greek emperor.

After about a week's stay at Catania, Dr. James returns in the same vessel to Palermo. On his voyage he sails by the Lipari islands, one of which, Strombolo, contained a volcano, in a state of activity, ejecting its lava at intervals attended with loud explosions, to a great height in the air. This volcano, we are informed by Dr. James, possesses the peculiarity of having been continually active, from the earliest periods of its history.

We notice a favourable trait in the character of the inhabitants of Palermo.

'Many of the priests are regularly instructed in medicine, and gratuitous care of the sick forms a part of their parochial duty. It is a custom among the higher orders of gentlemen, to watch with the poorest sick, and to do menial offices for them in the hospitals, as a religious humiliation. In addition to the personal aid they afford, their example makes it a fashion to practice kindness and humanity. I am confirmed in the observation made at Catania, that the sick are well treated in Sicily.'

Dr. James partakes of the gayeties of the carnival at Palermo, and visits the shrine of St. Rosalia, its patron saint, whose chapel is situated on the summit of Mount Peregrino, near

the city. This lady, the daughter of king William the good, one of the Norman princes, and celebrated for her accomplishments and early piety, is said to have retired to Mount Peregrino, for the purposes of solitary devotion, and to have perished, from neglecting too long the calls of nature. From the summit of the mountain, Etna is visible, though distant more than one hundred miles.

Near Palermo is a Capuchin convent, beneath the church of which is a vault, where human bodies are preserved, after a long process of drying, by heat. Dr. James saw subjected to this preparation, the corpse of an aged Sicilian prince who had died a few days before, of excessive joy, as was said, on hearing of the marriage of his only daughter to a Spanish nobleman at Naples.

After receiving the civilities of the prince d'Aci, at his gardens near Palermo, and visiting the palace of the prince Butera, which is described as very magnificent, Dr. James closes his second residence of about three weeks longer, at this city, and sails from Sicily for Naples. 'The town of Naples, anciently Parthenope, and afterwards Neapolis was founded by the Greeks, whose language prevailed in the neighbourhood till a late period, as appears by the manuscripts discovered at Herculaneum. It was for a long time in alliance with the Romans, and was so strongly fortified that Hannibal declined besieging it. Virgil informs us that he resided here when he wrote the *Georgicks*:

' Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti:'

While I at Naples pass my peaceful days,
Affecting studies of less noisy praise:

The vicinity of Naples was a favourite winter retreat for the opulent Romans, who adorned the coast with magnificent buildings. This city remained for a long time attached to

the eastern empire; but experienced, at last, the successive sway of the Lombards, Saracens, Normans, Germans, French, and Spaniards, in whose hands it at present remains, as the metropolis of the kingdom of Naples. On his arrival at Naples, Dr. James becomes busily engaged in visiting the *Studio*, or principal gallery in which is collected many of the spoils of Herculaneum and Pompeii:—and the extensive catacombs, in the vicinity, which are not at present used as places of burial.

The grotto of Pausilippo, is a remarkable horizontal excavation, near a mile in length, through a mountain of that name, and used as a road. Its height varies from 40 to 50 feet, and it is lighted by lamps, and by two oblique perforations through the mountain.

Dr. James thus describes the approach to Pozzuoli, (the ancient Putcoli,) near Naples, and some of the objects in the vicinity.

‘ A few small cottages which we noticed scattered in this delightful solitude, with a little aid of the imagination, may be supposed the romantic retreats of rural happiness and innocence. The approach to Pozzuoli is one of those beautiful portions of earth which are indescribable. What invisible spirit has chosen it, I know not, but surely some being more pure than man, watches here, over the graves of millions, the ruins of cities and the regions of silence and oblivion. Before us is the site of ancient Baiae, now a waste—the cape of Misenum—the Elysian fields—the shores of Avernus, and the hill that conceals the grotto of the Cumaean Sybil! When the name of England was unknown, and the existence of our country had not been conjectured by civilized men, those whom England has been proud to imitate, and America has called illustrious, have stood, perhaps, where we stand, and wondered at the quiet sea, the glorious sky, and the varied landscape!

‘ Having reached a rocky point on the sea shore, we came suddenly in sight of Pozzuoli, and stopped on the gentle rise which overlooks it, to examine the ruins of a temple of Diana, and of an ancient amphitheatre. If we had required any further evidence that man existed here two thousand years ago, these ruins furnished it; but the rocks, the earth, and the ocean, seem to me as authentic monuments of the lapse of ages.

‘ We ascended the gradual steep a little farther, to the Solfatara. It is shaped like an extinguished crater, which it doubtless is, and contains five or six acres. As we descended into it, we followed a foot path through a low growth of evergreen shrubs. The shrubs only extend around the margin of the crater; the bottom is covered with crystals of sulphur, and so hot, that I could feel it burning under my feet. A vapour rises slowly from the earth, but without intermission; of a suffocating odour, and half conceals the

‘ singed bottom all involved

‘ With stench and smoke:’

‘ If Milton did not borrow his ideas of the aspect of the infernal regions from this place, he has nearly described it, when he supposes the prince of darkness to stand upon the firm brimstone.

‘ On dry land

‘ He lights, if it were land, that ever burned

‘ With solid, as the lake with liquid fire:’

The following is a pitiable trait of poverty and wretchedness.

‘ I rode back to Naples just after sun-set. The vine dressers, ‘ their labour done,’ had collected around their miserable hovels, with less appearance of comfort and content than I expected. Nature is so lavish of her provisions in this delightful country, that one would suppose idleness itself could hardly reduce men to starvation and want. Yet these labourers

were covered with rags, and almost without exception ran toward us: instead of bowing or accosting us civilly, as American labourers would have done, they begged for money.'

(to be continued.)

S.

ART. IX.—*Miscellaneous Articles.*

British notices of American Literature.

After the disgust excited by reading the stupid calumnies of the *Anti-jacobin* and the spiteful sarcasms of the *Quarterly Review*, the insolent detraction of the *Edinburgh Review*, and the faint praise of the *Monthly*: it is quite refreshing and agreeable to meet with such honest acknowledgments, and liberal views as are contained in the following article from '*Constable's Edinburgh Magazine*'—a work of great interest and ability and very superior to its rival, *Blackwood's*, which is now republished in this country.

'*Specimens of American Literature.*'

'We have too long been in the habit of despising the literature of the Americans, and have rather unwisely set down their backwardness, in that particular, to the score of a defective genius. There are many reasons, however, which may have readily prevented them from coming into competition with the great writers of this country. Using the same language with ourselves, it is not at all unnatural that they should have been satisfied with the entertainment which we could afford them, without putting their own invention to the rack. There is a diffidence, too, in genius, which often prevents it from coming forward, where it must encounter the rivalry of tried and acknowledged excellence; and the silence of the Americans is no proof that they have not been secretly meditating on the splendid energies which have been exhibited before them. Perhaps we ought rather to draw the contrary

conclusion. Even the want of taste which may appear in their occasional literary efforts, and the defects in their imitations, are nothing more than might be expected in their circumstances. It is long before the tongue of a child can get round its words. If we are not much mistaken, something of the same kind is to be found in the *History of Scottish Literature*. For many years it was completely repressed by the ascendancy of English genius. But are we to suppose, that, during that period, the seeds were not in secret operation, from which that harvest of glory has since sprung, which has now fairly placed us on a level with the sister kingdom? There were then doubtless many scholars among us, and many men of genius, who read, and admired, and thought,

Vixerunt fortes ante Agamemnona
Multi, &c.

but who scarcely ventured to write, or, if they did, it was to be expected that they would labour for expression, and sometimes be awkward, and at other times, perhaps, turgid. But when Scotchmen once found free use of their pens, England soon learnt that they were by no means inclined to hide their talent in a napkin. We strongly suspect that America is at this moment passing through a similar noviciate; and we apprehend the time is not far distant when her genius too will be put forth, into action. Many of her most promising youths have, for these several years past, been travelling in all directions, storing up all the treasures of modern literature, and even drawing the inspiring

years, and the house of her mother at that period, I shall quote a few passages from a delightful piece on the infancy of Madame de Stael, written by a lady of great wit, Madame Rilliet, then Madame Huber, who was always very intimate with her. The excellent education of Madame Huber, and an ancient family intimacy, having led Madame Necker to be desirous of her becoming the friend of her daughter, she relates her first interview with Mademoiselle Necker, the transports of the latter at the idea of having a companion, and the promises she made of loving her forever.

"She spoke to me with a warmth and facility which were already eloquence, and made a great impression on me We did not play like children: she asked me immediately what lessons I learned, whether I were acquainted with any foreign languages, and if I went frequently to the play. When I told her that I had been only three or four times, she expressed her regret, promised that I should go often with her, and added, that at our return we would write down the subject of the pieces, and note what had appeared striking to us, as was her custom

"She said to me afterwards: We will write to each other every morning. We entered the drawing-room. By the side of Mr. Necker's arm-chair was a little wooden stool, on which his daughter seated herself, obliged to sit very upright. Scarcely had she taken her customary place, when three or four old persons came up to her and accosted her with the tenderest regard. One of them, who had on a little bob wig took her hands in his, and held them a long time, conversing with her as if she had been five-and-twenty. This was Abbe Raynal. The others were Messrs. Thomas and Marmontel, the Marquis of Pesay and Baron von Grimm. When we sat down to table, you should have seen how attentive she was!

She uttered not a word, yet she seemed as if speaking in her turn, all her flexible features displayed so much expression. Her eyes followed the looks and motions of those who spoke: you would have said she seized their ideas before she heard them. She was mistress of every subject, even politics, which at that time had become one of the leading topics of conversation

"After dinner a great deal of company came in. Every one on coming up to Mr. Necker had something to say to his daughter, either complimenting or joking her She answered all with ease and elegance: they took pleasure in attacking her, embarrassing her, exciting in her that little imagination which already appeared so brilliant. The men most distinguished for their talents were those who were most eager to make her talk. They asked an account of what she was reading, pointed out fresh subjects to her, and gave her a taste for study, by conversing with her on what she had learned, or what she had not!"

'She composed eulogies and portraits. At fifteen she made extracts from the Spirit of Laws, with remarks. Abbe Raynal wished to prevail on her to write something on the revocation of the Edict of Nantes for his great work. This inclination for writing was not encouraged by Mr. Necker, which nothing but her decided excellence could have induced him to pardon, for he was naturally averse to female authors.'

Illumination by means of electric light.—Professor Meinacke, of Halle, has just succeeded in producing a brilliant illumination by means of electric light, and with the aid of an artificial air inclosed in glass tubes. As the electric sparks propagate themselves to infinity, the Professor thinks it will be possible to light up a whole city with a single electrifying machine, and at a very trifling expense, by the adoption and probable improvement of the apparatus he has already invented.

THE
ANALECTIC MAGAZINE.

(NEW SERIES.)

COMPRISING ORIGINAL REVIEWS, BIOGRAPHY, ANALYTICAL AB-
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ART. I.—*Notes on the Missouri River, and some of the Native Tribes in its Neighbourhood.*—By a Military Gentleman attached to the Yellow Stone Expedition in 1819.

(Continued from p. 313.)

NATURAL baldness appears very rare among Indians: their hair is coarse and frequently shaved close to the head; this with grease probably has the effect of preserving it. The men are very particular in the manner of wearing their hair; each one adopts a peculiar fashion of cutting it, which lasts through life; this is so much the case, that in describing an Indian, the manner in which he wears his hair, is always an item of considerable importance.

Notwithstanding the exposure of the heads of Indians to the direct rays of the sun, we can hear of no instance of the disorder called with us *coup de soleil*. In travelling over the prairies during the heat of the day, they frequently carry with them a small bush to keep off the sun; this is the only protection they make use of.

The Indian horses are small; they commence using them when so young that their growth is stunted: they, however, possess considerable activity, and carry immense loads, notwithstanding there is no care taken of them, and they have no food but the grass of the prairie. In the winter the In-

dians cut down the cottonwood trees, the bark of which is very excellent food for their horses.

The Kanes are certainly increasing in number; the village is crowded with children, and they have of late met with no severe losses in war. About eight years ago a party of eighty men went over to war against the Pawnee Loups: they crept up to the corn fields, where the women were at work in open day, and killed and scalped several of them: the alarm was soon raised, the Pawnees turned out, mounted their horses, pursued, overtook, and attacked the Kanes, and finally killed thirty of their best warriors: a loss of this description is a serious diminution of national strength, and checks for a long time the spirit of enterprise; and although the Kanes have displayed since considerable gallantry in repulsing a party they found near their village, yet no offensive operations have been undertaken since the disaster to their war party.

It is no part of the Indian system of warfare to make an attack upon a whole village, or even to enter a single lodge. Their wars are carried on by war parties, of from five to one hundred and fifty men, who move with great caution, generally in the night; these parties hang round their enemy's village, and watch their opportunity to steal horses, or meet stragglers, whom they kill and scalp, and retreat with the utmost precipitation.

The Kanes are now at war with the Pawnees, and Mahaws: with the Ottoes they have lately made peace. The history of their war with the Ottoes, well exemplify the manner in which their wars are engendered and peace made. About eight years ago the Ottoes were at war with the Osages: the Kanes village lies between these tribes: a war party of the Ottoes returning from an irruption into the country of the Osages, passing near the Kanes village, one of the war party dropped behind, and stole several horses. As he was conveying them towards his village, he happened to be met by a

party of the Kanes, who retook the horses, beat the Indian severely with clubs, discharged a gun, loaded with powder only, into his face, and left him; the man recovered and reached his village. The next spring a war party of Ottoes went out to revenge this insult, and killed five women and children; the war continued until the fall of 1816, when the Ottoes sent word by a trader, that if the Kanes wished for peace, and would send up some of their head men with a peace-pipe to make it, it should be concluded. The trader found the Kanes very willing to make peace, and on his return he carried with him several of the head men, in order to effect it. The Ottoes were at that time out hunting, and separated into several bands. They sent word, therefore, that if the peace makers would return at the time the grass begins to grow, in the ensuing spring, that they would meet them at their village, and treat with them. Accordingly, early in 1817, eight of the Kanes were despatched to the Otto village, to make the peace: on their arrival, they found the Ottoes had abandoned their vantage in consequence of an alarm of the approach of their enemies, the Sioux. They despatched two of the party to the place to which the Ottoes had retired, to inform them of their arrival, and to request they would name a place where they could meet; these runners had no sooner delivered their message, than a party of Ottoes, instigated by their diabolical passions, sallied out, went to the spot where the remaining six Indians had remained, and killed them all. This transaction was considered by the Indians themselves as a foul stain upon the character of the Ottoes: they excused themselves by saying that the party mistook them for Sioux; but it is an affair they are ashamed of.

Notwithstanding the unfortunate issue of these negotiations, the Kanes were still anxious for peace; and, in 1819, a party of them, under the auspices of the assistant Indian agent, again ventured to the Otto village. Their arrival

threw the village into a ferment, in which the women evinced their indignation, and wishes for the war to continue, by loud reproaches, and threats to the messengers. They were, however, with considerable difficulty got into a lodge, and protected. On the ensuing day a council was held, at which it was decided that peace should be made. While they were debating on the subject, a woman, whose husband had been killed last summer, came into the lodge, with a knife concealed under her buffalo skin: she advanced towards one of the Kanes Indians, and made a desperate stab at him; fortunately one of the Otto Indians saw the blow, and stopped it, at the expense, however, of a wound himself. The pipe of peace was smoked, and five horses presented to the messengers, and they departed in safety. No stipulation, or agreement of any kind is entered into on these occasions: but the parties visit each other, and remain peaceable, until a new outrage is committed, either by killing each other, or stealing horses, either of which justifies a recommencement of hostility.

As we wished to purchase some buffalo meat previous to our leaving the village, we intimated our wishes, and a crier ascended the roof of the lodge and proclaimed in a loud voice what we wanted. The lodge was soon crowded with people, principally women, bringing their meat, and offering it for sale. For some vermilion and calico, and a few awls, we procured a good quantity of buffalo meat. They are very fickle in making their bargains, and frequently after it was concluded, they would insist upon a return of the article.

Having procured three Indians to guide us on our first day's march towards La Platte river, we left the Kanes village late in the day on the 23d of August, with feelings certainly of high respect for the civility and hospitality with which we had been treated. After proceeding about eight miles, we halted on the bank of a small stream, pitched our tent, and turned our horses to graze. In the dusk of the even-

ing we discovered rushing towards us, over the prairie, a large body of Indians: the Kanes fled in the utmost dismay. Relying for security upon our flag, we advanced to meet them, and were greeted with the usual salutations of friendship: they however had mounted our horses before they reached us, and soon crowded round our camp in a tumultuous manner, and it required all our efforts to prevent their plundering our baggage. Unfortunately, our interpreter had gone out hunting and had not yet returned. The chiefs of the party endeavoured to restrain their warriors from plundering; but they appeared to have but little influence. Our situation was for some time critical, and we momentarily expected they would commence an hostility which, from their superior numbers, could only terminate in our destruction. After remaining in this disagreeable situation for nearly half an hour, the Indians became alarmed by the appearance of the interpreter at a distance, and concluding that he was leading on the Kanes nation, they commenced a precipitate retreat, carrying with them our horses and several small articles they had plundered. It was now dark, and we were apprehensive that the Indians would return upon discovering that we had been only joined by one man: we carried our remaining baggage into a thicket, made a sort of barricade, and determined to defend ourselves and not permit them again to surround us. We passed the night with our arms in our hands without, however, being disturbed.

About 8 o'clock the next morning we were again alarmed by the Indian yell; but soon discovered that it proceeded from our friends the Kanes, who came towards us on horseback. They appeared at first rather disposed to be disrespectful towards us; but soon relaxing from this temper, they expressed their satisfaction at finding us safe, and acknowledged that but for our accidental rencountre with this war party, they probably would have stole all their horses and killed some of the people, which was undoubtedly the object of the party.

They searched for and found the place where the Indians had made their *midrairie* previous to advancing on our camp: this ceremony always takes place in an Indian war party before they attack or go into danger. Sticks are stuck up in the form of a square, and on them are placed heads of birds, snakes, and other things considered sacred or mystical. The warriors throw off their travelling robes, enter this square and paint and dress themselves: this done, they stoop down before the partizan or commandant of the party, who puts his hand on the back of their necks and giving them a shove out of the square, they are then prepared for battle. After some conversation the Kaneses agreed to carry our remaining baggage to their village. They appear very much in hopes that this rencountre will produce hostility between the whites and the Pawnees, who are their most bitter and dreaded enemy.

The whole village came out to witness our return: they received us again with hospitality, and we returned to our old lodge.

Being without the means of purchasing horses, it was impossible for us to continue our journey towards La Platte river; we determined therefore to make towards the Isle aux Vaches, the nearest point on the Missouri, where we expected to meet the troops ascending. We find we can borrow three horses from the Indians for this route, although they would not lend them to go to their enemies the Pawnees.

After a fatiguing march, over a country of rolling prairie, we reached the Missouri on the 29th of August, and met the expedition at the Isle aux Vaches.

The troops destined to ascend the river were concentrated on the 3d of September: it was determined here to abandon the steam-boat transportation entirely; and on the 5th of September, the troops and provisions were embarked in sixteen keel-boats and proceeded on their destination. We find the navigation of the Missouri exceedingly difficult: independent of the rapidity of the current, the channel is every where

vexed with concealed sand bars or bodies of trees projecting above the water. We make use of four methods to propel our boat: the first, and by far the most efficient is cordelling; this is by a rope fastened, one end to the bow of the boat and the other to the top of the mast; to the centre of this is attached another rope which reaches to the shore, and the boat is, by this means, dragged along by the men who walk on the bank. It is so frequently necessary, in the course of the day, to change sides of the river, and the bank of the river being sometimes knee deep in mud and the men having often to wade for hours in the water to clear sand bars, we consider, if we average ten miles a day, it is doing very well.

The sinuosities of the river are so numerous that sails can be but little used: it requires also a strong breeze: it is seldom that a wind is fair for any considerable distance, and it not unfrequently happens that a wind which would be perfectly fair if you had passed the bend before you, is so strong against you that you are unable to reach the point when it would be favourable. Oars are of but little use except in crossing the river; and the fourth means we use are poles. These are very effectual when the water is shoal; the bottom however of the Missouri is so unequal that we make but little use of this method. To the difficulties of the navigation may be added, the necessity of being in a constant state of readiness and preparation to repel an attack; and although this contingency is not at all to be expected, yet it occasions no relaxation of caution on our part. The troops encamp in order of battle, and after dragging the boats all day, frequently wet; at night their arms are inspected, the encampment cleared, and many of them called to mount guard. Notwithstanding, however, these exposures, such is the salubrity of the climate that no increase of sickness has taken place among the troops.

After twenty-five days incessant toil we reached the Council Bluff, and a position being selected a few miles above it

for the purpose, the erection of a cantonment was commenced. From the mouth of the Missouri to La Platte river, there is little variation in the appearance of the country; the bottoms are rich, and heavily timbered: beyond La Platte, large prairies approach the river: in fact, only occasionally points that are timbered; the growth becomes more inclining to cottonwood, and deteriorating somewhat in size. Immediately above the Council Bluff, the prairie joins the river for a distance of thirty miles. On the first of October, the Indian agent held a council with the Ottoe tribe of Indians. This nation resides about thirty miles from the council bluff on La Platte River. The Ottoes, were once a more powerful nation, than they are at present: they formerly resided on the western bank of the Missouri; being reduced by the small pox and their enemies, they emigrated to their present position, which is near the Pawnees, with whom they are now in strict alliance and friendship.

They have increased within the last six or seven years very rapidly, and have received some accession of strength by a union with the remnant of the Missouri nation; and a number of families of the Jowas tribe: they can muster probably three hundred and fifty warriors; and are esteemed the bravest Indians on the Missouri, and although a small nation, they are held in great respect, by their neighbours. They have always manifested strong attachment to the whites, and independent of their bravery, have more independence of spirit and generosity than most Indians. In attempting to save a boat, that was lost last summer, they made the most disinterested exertions. And when informed how severe a loss it was to the trader, to whom it belonged, they determined to sell him all the furs they made, and to pay him strictly and liberally, all he had credited. By the fulfilment of this determination, though the trader had lost \$2000, he was fully remunerated. They are losing however their respect for the whites, and becoming drunk-

ards, in consequence of the opposition and collision among traders.

The Ottoes are now at war with the Osages, Sioux, and Foxes. The Osages, they think very contemptuously of, the Sioux they appear to dread: with the former they have warred from time immemorial; their war with the Sioux, commenced in 1813, in this way:—A war party of Sioux, consisting of twenty, in returning from an unsuccessful excursion against their enemies, the great Pawnees, passed near the Ottoe village: they happened to discover an Ottoe alone in the prairie, and attempted to cut him off; he fortunately perceived them, got to his horse, mounted, and gained the village. The whole nation sallied out, and attacked the party on horseback. They defended themselves, as they always do, with great desperation; the fight was carried on for some-time, at a distance, during which the Sioux killed five of the Ottoes; the Ottoes finding they were thus losing their men, made a furious charge upon the Sioux, and killed all but one; this one they wished to take prisoner, he, however, most courageously, defied the whole of them, refused to surrender, drove his last arrow through the man who approached him, and only ceased to resist with death. The news of this catastrophe soon reached the Sioux, and generated a war that has ever since continued.

The Ottoes, like other Indians, never operate in masses. Their war parties are usually small; when a large party goes out, they have a commander for the whole, and commanders for each ten or twelve men. Those selected for these stations, are generally proved warriors. During their time of service, they exercise considerable authority, but not sufficient to prevent outrages by individuals of the party, although they frequently inflict corporeal punishment in the most summary way. The authority they possess, is purchased by exposing themselves first on all occasions of danger, and by continual watchfulness. These war parties, generally leave

the village in the night, without intimating their route; particularly if the party is made up without the consent of the chief, or against the will of the nation.

The courage of an Indian is seldom of the description which we call constitutional; it is rather a frenzied desperate feeling, the result of uncontrolled passions, than the sober dictate of a sense of duty, and a calm determination to be unmoved in the midst of peril. Individuals attracted by the glare of glory and distinction, or the fear of shame, may perform acts of great valour, but in speaking of their general military deportment, it may be said, that they are easily appalled by a bold imposing front, that they never attack boldly where they know danger positively to exist, nor will they stand a vigorous charge, if there is any probability of escape by retreating. Several instances have occurred on the Missouri, in which parties of white men, have repulsed ten times their number of Indians.

Bravery, however, among Indians, is a characteristic of the last importance; without it no man receives political or any other consideration. Generosity is a virtue next in consequence to bravery; and in fact, without the exercise of it, no chief can arrive at any influence. The reputation of giving freely to their young men, and entertaining strangers, must form part of a chief's character. I am poor, I have nothing, (said the old 'Long Hairs' to us,) but why is it so? It is because I am a great man, and give freely whatever I possess.

At the conclusion of the council, the Ottoes performed their war dances: a ring was formed by the warriors, those in it beat time in a low key on a drum, with a stick, and with their voices. A warrior jumped up from among them, took the tomahawk, and began to dance, and recite his exploits in war, going round and round the outside of the circle. When he had finished, the tomahawk was taken by another; their speeches were not inelegant, and the gestures they made

use of, were graceful and appropriate; they appeared to more advantage on this occasion, than they did in council. Their exploits appear to rank in importance, in this way: 1st, capturing a man alive; 2d, touching an enemy the first after he is killed in battle; this is considered a much greater honour than to kill a man in action. They say it is no proof of courage to kill a man from a distance, and probably by an accidental shot. But to advance up, and touch a man who has been killed, is evidence that you are not afraid to come near the enemy. The third degree of exploit is killing and scalping a man in war. After that, killing women and children, stealing horses, and striking a man in anger.—After this, they boast of their generosity, or magnanimous actions; giving away horses, or having entertained so many strangers. On one occasion, a man rose up and said, ‘I was once in the middle of an immense prairie, I gave away there, my horses, my bow and arrows, my gun, my lodge and every thing in it. I burnt the wood* I had collected, and carried so far; and I scattered the ashes, to the four corners of the earth. I retained nothing but my squaws, and my children.’

On these occasions, the greatest attention to the truth is always paid. The actions of each individual, are in fact, so well known throughout the tribe, that it would be impossible to deceive them, with exaggerated stories. If an Indian boasts of his having performed any thing, that is not of common notoriety, he is requested to produce proof of his assertions; and if he fails to do so, he incurs what an Indian very much dreads, the opprobrium of public opinion.

The Ottoes are much attached to the whites, and notwithstanding the high opinion they entertain of their own nation, can be readily brought to acknowledge the superiority of the whites. A trader travelling with an Ottoe chief, after

* In the immense plains on the Missouri, timber for fuel is so very scarce, that the Indians frequently carry it with them on their pack horses, great distances.

they had halted one evening, made their fire, and were smoking, had the following dialogue:

Chief. I think we Indians, have a great deal more sense than you white people.

Trader. Why do you think so?

Chief. Because we can make bows and arrows better, shoot buffalo, approach an enemy, and endure cold and heat better; white men are lost in the plains, and do not know how to subsist themselves.

Trader. But this is because they are unaccustomed to these things: am not I who have been so long among you, quite as expert as any of you.

Chief. That is true, but we have never seen a white man so active as you?

Trader. But can you Indians make a gun or gun-powder, or calico, or a watch?

Chief. Ah! (laughing) you have me now; I know well enough that the great Spirit has made white men more sensible than Indians.

Single combats or duels are very uncommon among Indians. An appointed combat never occurs, and it would be entirely at variance with their ideas of bravery, or the point of honour, to place themselves on an equality with their antagonist. If an Indian is injured, he thinks himself justified in obtaining revenge by any method, however foul to us it may appear.

The troops continued at work on the cantonment: on the 10th of October, the council was held with the Pawnee Indians.

The Pawnees, are a numerous nation of Indians; once the most numerous on the Missouri, and probably quite equal to any of them now; they are certainly the most powerful in our neighbourhood. They are divided into four bands: The great Pawnees, residing on La Platte river, about 100 miles above its mouth: The Pawnee Loups, reside on the Loup

fork of La Platte river, within 20 miles of the great Pawnees; And the Pawnee republic, so called, from their formerly residing on the Republican fork of the Kansas river, from whence they were driven by their wars with the Osages and Kansas, and they now reside near the great Pawneca.

The fourth band appears to be very little known to the whites; they resides on the red river.

The bands near this post, as near as we can judge, can muster the following number of warriors.

| | | | | | |
|------------------------|---|---|---|---|-----|
| The Great Pawnees, | - | - | - | - | 700 |
| The Pawnee Loups, | - | - | - | - | 350 |
| The Pawnee Republicans | - | - | - | - | 300 |

they are within three days march of the Council Bluff.

When these bands were visited by the late general Pike in 1806, the Pawnee Loups, and the Pawnee Republicans were at war, they are now in a state of profound peace and as the three bands live so near to each other, they may fairly be considered as one nation.

The Pawnees are now at war with the Osages, Kansas, Sioux, and Spaniards: their war excursions are very frequently carried into the settlements of the latter, from whence they procure a great many fine horses; they likewise obtain horses from the nations south of them, for their blankets, guns, &c. their horses they sell again to the nations on the Missouri, for double or treble the quantity; they appear to prefer obtaining European goods, by this species of traffic, to hunting for beaver, and other valuable furs; and their trade is of very little importance to the whites.

Their war parties last summer, brought them in near four hundred horses principally stolen from the Spanish settlements. Formerly they held the Spaniards in great respect, as they put large detachments of troops into their country. Since 1806, however, the Spaniards have not done so, restrained probably by the consideration, that the territory belongs to the United States, and being debarred from the

only effectual means of checking Indian depredation; their settlements are placed in the same unfortunate situation that ours were on the borders of Florida.

The agriculture of the Pawnees, is about the same as the Kaneses, and Ottoes; like them, they only reside in their villages, during the intervals of planting and gathering their corn; living nearer the habitual haunts of the buffalo, than those nations, they subsist more exclusively upon it; they never hunt on the Missouri, and have but little intercourse with the whites.

They are a proud, haughty people, and have great ideas of their own strength and importance. One of their principal men told the interpreter 'What do we care for the whites; did not our fathers live very well, without knowing that such people had an existence? Have we not plenty of buffalo meat, and corn, not only for ourselves, but to give our friends, when they come to see us; and what Pawnee is so poor, that he cannot, if he choose, give his guest a horse to ride home? Who is there in the world, that does not know of the bravery, and numbers of the great Pawnee nation.' Notwithstanding, however, the good opinion they have of themselves, they are believed, to be less warlike than their neighbours, owing to the comparative ease, with which they live, subsisting entirely on buffalo, which they find so near them. The chase of the buffalo, besides being less laborious than that of elk or deer; does not require the use of fire arms, with which the Pawnees are not expert. Their language is more guttural than that of the Kaneses and Osages, and approaches nearer to the Sioux; their figures are tall and slim; they have remarkably high cheek bones, and a certain wildness of look, that is peculiar to them. Their government, like that of the Ottoes, is an hereditary aristocracy; the power and authority of which is very much dependent upon the individual character of the principal chieftain. They are not so cleanly, or, rather they are more

filthy, in their persons, lodges and cooking, than the other tribes. There is a custom among these Indians, of swearing they will not survive the death of a certain friend, or friends, that frequently leads them to desperate deeds. About two years since a trader, descending the Arkansaw, with some packs of beaver, and about thirty men, was attacked by a party of three hundred Pawnees. They made a breast-work of their packs of beaver, and finally succeeded in beating off the Indians, killing five or six of them. After the Indians had despaired of success, and were about giving up the attack, two Indians, who had lost their friends, made a furious charge by themselves, they were both cut to pieces, the memory of these men is universally cherished; their names are celebrated in all their war songs.


The Pawnees find that formidable animal, the white or grizzly bear, in their hunting excursions towards the head of La Platte River. On the Missouri, it is seldom seen below the great bend, and is found most frequently on the Yellow Stone, and its branches; and at the three forks of the Missouri. This bear will usually attack a man, if approached very near. Indians consider it a great exploit to kill one of them. When they are alarmed, they rise completely erect on their hind legs, and dart forward by jumps; they move much swifter than a man can run, rushing forward with the utmost ferocity, their mouths wide open, and snapping their teeth, which makes a noise like the shutting of a steel trap; a man attacked by one of them, on the open plains of the Missouri, has but little chance of escape, if there be neither tree to climb, nor water to take to. The tenacity of life in these animals has been exaggerated, but is very remarkable: as many as thirteen balls have been put into them, without killing them; but there are also instances of their being killed, by two, or even one ball; the most mortal part is directly under the ear; they attack and kill a buffalo, dragging him to their haunts, where they bury if they do not wish to eat him.

These animals are so fierce, ardent and furious, that they soon exhaust their strength in pursuit; they are hunted by the Indians on horseback; a party of three or four men, well mounted, approach the bear, and one of them provokes him to pursue him; this he does with his utmost force; the horseman, to avoid the bear, has to put his horse to his metal; he leads him round a circle, towards his companions, one of whom provokes him: he is easily made to quit the old pursuit, and join in the new: he is again led round, and again induced to pursue a fresh horse: the bear pursues until he becomes completely exhausted, lays down apparently lifeless; is perfectly *hors du combat*, and may be approached and shot by putting the muzzle of the gun to his ear. Nothing can be more animating, it is said, than this hunt; there is no danger of the bear overtaking the horse, unless he falls; if however, the rider should be thrown, and the bear get a blow at him, death appears inevitable—such is the immense force, with which they use their claws. It takes a bear four or five years to attain its growth; they are supposed to arrive at a very old age, as they are frequently found with their claws worn out.

The Pawnee Loups occasionally burn their prisoners alive, as a sacrifice to the Great Star they worship. When a war party goes out, they sometimes make a vow that if they take any prisoners, they will sacrifice them to the Great Star, expecting it will tend to produce success in war. The unfortunate victim, thus taken and destined to suffer, is delivered over to the priests and jugglers, who confine him to what they call the medicine lodge, where all the meditations and magic performances are executed; the victim is aware of the fate that awaits him, and during the time of confinement is feasted on the most delicate viands, to make him a fat acceptable offering. He remains in this situation, until either the time of planting corn, or the going out of a war party. He is then brought out, amidst the shouts, and screaming of

the whole village, and tied to a cross, with his arms extended, the old men, women and children, rush upon him, each armed with a firebrand, which they apply to the body of the sufferer: after enduring these torments for some time, the warriors draw their bows, and the sufferings of the unfortunate wretch, are terminated by his being pierced with an hundred arrows. The body is torn to pieces by the crowd; the women and warriors cut off the fat, the former to grease their hoes, the latter their tomahawks and arrows; the one believing that the corn will grow much better, in consequence, and the other that they will have more success in war, or greater plenty of buffalo: the body of the prisoner is burnt, and the offering is completed. This shocking and barbarous custom is quite at variance with the usual practice of Indians on the Missouri. With most nations a prisoner is safe in their village, except from the occasional effervescence of the rage of individuals, from which no person is secure. About two years since, a Spanish boy was taken prisoner, and condemned to be sacrificed. He was saved however by the greatest exertions of some traders, who chanced to be at the village; it was however effected with great difficulty, and a considerable expense in presents.

Among the Pawnees, and some other nations, there is kept with great reverence and care, a certain bag, containing many things deemed by these superstitious people sacred; the fingers of their enemies, the rattle of the rattlesnake, claws of the white bear, and certain birds stuffed; they seldom open this bag, but when they do so it is on going to war; with the determination of not returning without shedding human blood; no warrior ventures to return without doing this. On one occasion a warrior, who had opened this bag, was out for six months, without meeting with any opportunity of spilling the blood of his enemies. He determined to return and kill the first person he met: he returned accordingly, and the first person he met, happened to be his



own mother, whom he immediately tomahawked and scalped.

No Indians, that we have met, surrender the persons of their wives or daughters to the embraces of strangers. Chastity is regarded as a virtue, or rather the inconveniencies attending its violation, amounts among the unmarried, to a prohibition of the crime. Infidelity, among married women, is an offence for which the husband inflicts punishment. Generally corporal castigation with a club or whip; or it produces a separation of the parties. The temper of the husband is the tribunal, by which the extent or manner of punishment is regulated. A great warrior, who had once discovered that his wife was unfaithful, had his best horse saddled, put a fine buffalo skin over him, and ordered his wife to lead the horse to the lodge of her lover; when he came out he told him to take his wife, his horse, and his buffalo skin; he gave them all to him. Such instances of generosity are believed by Indians (when they suppose fear has no influence) to mark the great man. If a wife supposes herself badly treated, she can leave her husband, go to her relations, or marry another. The husband can also turn off his wife when he chooses: notwithstanding this, many instances of long continued association are by no means uncommon. There appears to be no particular matrimonial ceremony made use of; there are few unmarried men, and fewer unmarried women, among Indians.

In communities, where commercial transactions extend merely to an occasional barter, for the conveniences of life, where wealth gives no privileges and confers no importance, and where the subsistence of every man, is obtained, not by supplying the wants of others; but immediately from the forest, there can be but little necessity for municipal regulations, to settle disputes concerning property. No tribunals exist for the trial of crimes; their differences are generally settled by yielding to the interference of

friends, or the voice of public opinion, as to what is proper to be done.

On the 16th of October, the Mahaw Indians arrived, having been sent for by the agent, to explain the motives of our expedition, which he did in council on the next day.

At these councils a circle is formed, and the agent having delivered his sentiments, the chiefs rise in succession, and make their speeches: their gesture is frequently appropriate, and sometimes their remarks indicate great shrewdness. Yet the general character of their eloquence is garrulous and colloquial, nor have we heard any thing from them superior to what we might expect from the most shrewd, among a body of uneducated white men.

After the council, the chiefs were invited to dine with the commanding officer; they behaved with great decorum. Two of the chiefs objected to eating the meat of a buck, which formed the principal dish of the entertainers; it was their *medicine*; it appears that when a man becomes of age, he selects a certain animal for his medicine, and studiously avoids killing or eating it. This medicine is frequently adopted by whole families: it is the case in the present instance; the two chiefs were brothers. Among the people of this tribe are three men in the dress of women. We were told that in almost every tribe there are two or three men, who assume the dress, and occupations of women: cut their hair like them, associate with them, make moccasins, cook, carry wood, &c. and in some instances actually marry men. These people are regarded with that sort of respect, which Indians hold for every thing that relates to their superstitions: they think that the great spirit has ordered these things, and that they must treat them with respect. Among the Osages, however, they lost the veneration in which they were once held. One of them was detected by a chief, in being guilty of an impropriety towards his wife. He immediately assembled some of his warriors, and put to death, not only

the man who had injured him, but all the men-women in the tribe.

The village of the Mahaws is on the west side of the Missouri, about 100 miles above our camp. They were formerly a powerful and military people, but about eighteen years ago, they were very much reduced by the small pox.

On the 20th of October, we visited the Mahaw camp: we reached it after dark in the evening, and were shown to the lodge of the principal chief, the Big Elk; a squaw unsaddled our horses, and took care of our baggage; and we entered the lodge. We were treated with great politeness; a seat was spread for us, and much diligence displayed in putting on the kettle, picking and cutting up a goose, (the only fresh meat in the village,) for our supper. The lodges of the Mahaws are made of buffalo hides, sewed together; and, when stretched on poles, have a conical figure, with a diameter of about fifteen feet at the base, and an aperture at the top, to permit the escape of the smoke, they are carried on their winter excursions, and form comfortable habitations, and secure protection from wind and rain.

The Mahaws possess better dispositions, and less ferocity of temper than most Indians. These characteristics have induced them to court the protection of the whites, and to listen to their advice, as to remaining at peace with their neighbours. They boast very much of their superior attachment to the whites; and that no white man has ever been killed, by any of their nation. Depend upon it, (said their principal chief to us in council) that if any wars take place between us, your people will be the aggressors. Since I was a little boy, white men have come to our village, one or two at a time, and in small canoes. Did we insult, or kill them? no, we treated them with kindness and hospitality. The blood of no white man has yet stained the hands of a Mahaw; and shall we now for the first time, become hostile, when the woods are filled with your brave soldiers.

The principal chief of the tribe is the Big Elk, a very sensible Indian, but too much addicted to whiskey; we have found him too drunk to transact business. This tribe is very much divided into parties. One of these lately severed from the nation, and now live on the waters of the Big Horn river.

During our stay in the village, we were invited to many feasts; and among others, to the lodge of a son of the celebrated chief, Blackbird.

Blackbird was a chief of great consideration, not only in his own tribe, but among other nations on the Missouri. Like most ambitious men, he cared little about the means by which he should arrive at unlimited power; that made use of by Blackbird was of the most atrocious kind. He procured from a trader, a considerable quantity of arsenic; with which he poisoned every man, who endeavoured to curtail his authority, or who did not implicitly obey his commands. It is said, he destroyed sixty of his tribe, by means of this poison. Blackbird fell a victim to the small pox about 18 years ago: when about to die, he directed his friends to carry him to the top of a high hill, near the village, have a large pit dug to put his horse in alive, and place him on his back armed, and in his war dress, and to cover them over. From there, said he, I will see the canoes of the white men, as they pass and repass on the river. I will see the war parties of my nation going out and returning; I shall hear your rejoicings for victory, and your sighs for disaster. This injunction was faithfully executed; the hill was for some time regarded by the natives as holy; and retains to this day, the name of Blackbird's hill.

Little respect is paid to old age among the Mahaws. When it arrives with all its infirmities, the old man becomes a burthen to feed and to carry. He is treated with neglect by all; and made a jest, and plaything of by the young men and boys. They left at the trading house, a few years since,

two old men and an old woman. The trader remonstrated against their doing so: and said he had scarcely food enough for himself; they told him they would leave them, and if he had no food to give them, they might starve. The trader supported them during the winter; and when the Indians returned from their buffaloe hunt, he found considerable difficulty in persuading them, to take them back, although they had brought plenty of meat.

The stealing of horses, among these roving bands is always regarded as cause for hostility; their very existence being dependent upon them, both in procuring subsistence, and in avoiding or pursuing their enemies. The stealing of corn is thought much less of. Upon their return from their last summer's hunt, the Mahaws found the Sioux, with whom they are at peace, taking corn out of their corn fields. The chief of the Mahaws, told his warriors not to touch, or pursue them: that corn was made to eat, and that the Sioux might take it.

Dogs are considered by the Indians as a great delicacy; one of the feasts, to which we were invited, consisted of a boiled dog; it was palatable, although they had cooked it without being skinned, and merely singed off the hair, which gave a smoky taste to the dish.

The attachments growing out of the ties of relationship are of the strongest character, and extend to the most remote ramification of consanguinity. Not only the influence of every individual, but his choice of obtaining justice, or revenge for injuries, depends in fact, upon the number of his relations.

Indians inhabiting the vast plains of the Missouri are subject to weakness of the eyes, and blindness; this arises from the reflection of the rays of the sun upon the plain; from the light particles of sand drawn by the winds, together with the ashes, remaining after the conflagration of those immense prairies. This disorder commences, by an itching pain in one of the eyes, inflammation, and soreness follow, the

desease extends itself to both eyes, and is attended with soreness, and weakness, for a long time, and sometimes indeed terminates in total blindness. The Indians bleed for this disorder, by scarifying a place near the organ, and sucking it; this, and confining themselves to a dark place, are the only remedies they use. Another disorder, to which the natives inhabiting the plains and hills near the Rocky mountains are subject to, arises from exposure in travelling, when the snow is on the ground, particularly in the months of February and March; this appears a much more distressing disorder than the former; it generally comes on after three days exposure; the eyelids contract, the pain becomes excruciating, and upon forcibly opening the eyelid, a discharge of water takes place, which gives a momentary relief: the remedy for this disorder, is remaining four or five days in a dark place, the pain then subsides, and the sight is regained; but the eye does not recover its natural tone or activity for one or two years, and sometimes it terminates in a permanent weakness. This disease is considered by the Black-feet, Crow and Snake Indians, who rove in the vicinity of the Rocky mountains, as a serious impediment to their war or hunting excursions. A party of seventeen Americans, belonging to the Missouri fur company, going over the Rocky mountains in 1811, were all attacked by this disorder, except two: fortunately they were on good hunting ground, and the two men were able to subsist the others, until they recovered; while in this situation, a party of Indians appeared, that they had reason to suppose were their enemies, the Black-feet; they expected of course to be sacrificed, and throwing the bandages from their eyes, flew to their arms; fortunately however they proved to be the Snake Indians, who were returning from a war excursion; they had themselves just recovered from the disorder, having lain by several days for that purpose.

On another occasion, a party of five of the Missouri fur company, were despatched on a journey of six days: on the evening of the third day, the eyes of four of the party became sore, and on the morning of the fourth, they were unable to see at all; fortunately the fifth man retained his eyesight sufficiently to act as a guide, and after being without food for four days, they reached the trading-house. The buffalo on which they had calculated to subsist, were abundant, and the man who could see, might have found and shot them; but the blind men begged him not to strain his eyes for that purpose; they would rather suffer hunger, than run the risk of his being blind, in which event they would all have been lost.

These Indians appear social, they frequently visit each other at their lodges; and besides inviting us to their feasts, they come and see us. One day an old blind man called; he introduced himself by this speech; 'When I was a young man, I put the tail of a buck in my head, and went to war. I killed my enemies; returned with their scalps, and was foremost in the war dance. If a stranger came to the village he always inquired for me: if there was a feast, I was sure to be invited: If there was but one pipe of tobacco in the village, I was asked to smoke: then there were plenty of fine young women anxious to marry me. Every thing I wanted was at my disposal. Now I am old, blind, decrepid and useless; nobody cares for me, nobody minds me.'

We hear every night cries and lamentations, coming for hours from the same voices. It is a practice among Indians, (particularly the squaws,) when they think themselves aggrieved, have lost any thing they value, or any sorrowful recollection happens to cross their imaginations, to retire to some distance from their lodge, and give vent to their grief, by mourning piteously aloud. All the tribes have this custom; but the Mahaws practice it more than the others. They frequently cry in this way, for half the night. We heard a

man crying one night, and upon inquiring, were told he was lamenting the loss of his wife, who hung herself last winter. It appears, that her husband had two remarkably fine horses, both of which were stolen in one night; this was too much for the philosophy of the squaw, and she hung herself. Suicide, we were told, is not common among Indians; it is more so among the women than the men; they appear to regard it not as a crime, but a visitation of the Great Spirit.

The Iron Eyes, a very sensible Indian and the second chief in the nation, came to us one evening, and we had a long talk. He told us one of his children was very ill; and that to morrow he would start for the doctor, who was with part of the nation that have been hunting on the Soldier river. Iron Eyes has now eight wives, and has had in the course of his life eighteen. We asked him if the plan of the whites in having but one wife, was not preferable to the Indian custom of having many. Yes, he replied, it certainly was; a man that has many wives, with all his industry, can hardly provide for them; he is continually asked for a blanket for one, calico for another, and so on, besides the bickerings and jealousies that take place among several wives. But why do you follow a practice, that you think wrong? The custom was established, said he, before I was born, and I have fallen into it. Besides, I think there are more women than men in my tribe; and if we only took one wife, there would be some women without husbands. We asked him what he thought would become of him after death? He said his father had told him, and he supposed it was true, that after death, Indians were put on a large trail, that led to a great house. One set of them reached the house, the others loitered on the way; each set however passed their time alike dull, moping and melancholy. He had no idea of a future state of rewards and punishments. He told us that the Mahaws, pursued the following routine. In the spring of the year they meet at

their village to plant their corn; if they have but little provision, they start as soon as it is planted; if they have plenty they wait until it comes up, and they can hoe it. They then start for the plains, where they find the buffalo. They remain during the summer at this hunt, carefully preserving and jerking all the meat they do not use. The furs at that season are not valuable; the skins however they dress, and use in making their leathern lodges. About August, they return to their village, bringing with them the meat they have cured. They remain in their village, subsisting on their corn and buffalo meat, until October, or November, when they procure a credit for guns, ball, and powder, &c. from the traders; conceal the corn they do not carry with them, disperse into small parties, and descend the Missouri, as far as the Council Bluff; and hunt on it, and the smaller streams, for beaver, otter, racoon, and deer skins: it is at this season they set fire to the prairies, to facilitate the pursuit of the game: when the winter really approaches, the streams are frozen over, and the cold weather drives the buffalo southwardly; they move northwardly until they meet. The skin of the buffalo is now become valuable, and they preserve it also for the traders. They hunt, until the season for planting corn; when they assemble again, plant their corn, and renew the same wanderings. My nation, said the Iron Eyes, is increasing very rapidly. We will soon be as numerous as the Pawnees, or as we were before the small pox destroyed so many of our people about eighteen years ago. The Puncawks, the nation immediately above them, on the Missouri, he thinks have increased nearly double in fourteen years; they were reduced about that time, by the small pox, and the Sioux, to fifty lodges. He thinks they now have one hundred. We asked him if the increase of his tribe, would not occasion a scarcity of game. He replied no; that probably, they would have to go a little further for buffalo. He appears to have no apprehension of their diminishing, nor that any change

has taken place in their numbers, or haunts, during his recollection. We asked him if it would not be better for his people to raise hogs, cattle, &c., like the whites? No, he said; the great spirit has made the Indians to live after one manner, and the whites after another, and he hoped it would continue so.

One evening, the principal chief, the Big Elk, sent to beg we would use our influence to obtain him some whiskey from the trader; this we refused: after some time he came himself, and requested it very earnestly. We reminded him of the influence he once had in his tribe, and told him he had lost his importance, by his fondness for drinking, and begged him, if he wished to retain the esteem of the whites, or regain his influence among his countrymen, that he would desist from the practice. He appeared to receive this advice very kindly, and after some time said, that the white people were to blame for bringing whiskey among them; and that when it was far from him, he never thought of it; but that when it was near and attainable, his inclination was irresistible. But the loss of my power, said he, is owing also to another cause; since you whites have come among my people to buy beaver skins, they have distributed medals to, and made chiefs of every man, who can raise a party to hunt for him: it is the ambition of these men, that make me powerless. I know there are Mahaws, now alive, as brave and as wise as I am; fortune alone placed me at their head; but I cannot rule my tribe, when the whites assist my rivals: He appeared a little affected at the conversation, and soon left us.

There are three points, which distinguish the savages west of the Mississippi, from those on the eastern side. First, they occupy a country infinitely less capable of sustaining a dense population: Second, they are a less stationary people; having, in fact, no fixed residence, but roving over their boundless plains; finding a home wherever chance or for-

tune, may throw them. Third, they have an immense number of hardy horses, on the backs of which they fight; and the whole nation moves with a velocity, that will elude the pursuit of any white troops.

These nations are at present all friendly; and entertain the highest opinion of the whites; and their military characteristics are certainly inferior to their more northern neighbours. The martial superiority of the northern Indians is, however, more to be attributed to a long contact with the whites, (French and English,) having taught them a bolder manner of fighting, than to a difference in natural endowment. When the Indians of the Missouri become better acquainted with white men, a familiarity will commence, that will destroy the high opinion they now entertain of us. They will learn from us our vices, and our bold system of tactics; and considering the unfortunate positions they occupy, in relation to our settlements, west of the Mississippi, the nature of their country, and habits, hostility with them is very much to be deprecated.

When engaged in the chase, or in pursuit of an enemy, Indians are patient, hardy, and active: but when exempted from the necessity of laborious exercises, they abandon themselves to the most indolent indulgence; remain for days in a state scarcely removed from that of absolute torpor, from which nothing arouses them but hunger, or the desire of revenge, or the love of glory. It is this characteristic indolence that must be taken advantage of, to civilize them; as the first step towards it must be to destroy their erratic habits. This can be done, by making it possible for the labour of their squaws, to obtain from agriculture alone, such a supply of provisions, as will render distant hunts unnecessary: Make them stationary, destroy their horses, and introduce among them, distinctions arising from property, exclude traders, and other unprincipled white men; and they can be moulded into any shape. This cannot be effected


suddenly; time and system are necessary. It must be begun, by making their villages so secure, that old men, and others useless in their hunts, may remain in safety: gradually all who are lazy, will decline going out; preferring attending to raising domestic animals; and the hunting parties will soon be confined to a very few. By such a plan their comforts would be increased, and the danger of their enmity much diminished.

ART. II.—*A visit to Mont-Blanc, in a letter from an American traveller to his friends in the United States.*

Geneva, July, 22nd. 1819

You, who are acquainted with my clambering disposition, which has already carried me to the tops of Vesuvius and Etna, will not be very much surprised at learning, that I have attempted, with success, to mount to the summit of Mont-Blanc; an aerial journey, which many have wished to accomplish; but few have undertaken, and in which, still fewer have succeeded. I am somewhat afraid that you will condemn the expedition as a wild one, and, I am sensible, with considerable justice; but you need be under no apprehensions of my making any similar attempts in future. Having reached the highest point in Europe, if not in the old world, (which some recent discoveries concerning the mountains of India, render at least doubtful,) my curiosity is entirely gratified, and there is no probability of my meeting with any future temptation, sufficient to excite it anew. To give you a correct idea of the nature of our undertaking, I will commence with a concise account of this gigantic atlas of Europe; and of the various attempts that have been made to attain its summit.

Mont-Blanc is situated amidst some of the highest mountains of Savoy, forming a part of the great chain of the Alps, above which, however, it raises far its snowy head, with an



air of dignified triumph. It is this white mantle, which it always preserves, that gives its name. On the north side, and immediately at its foot, is the valley of Chamouny, sixteen leagues south from Geneva, and much frequented in the summer season, by the inhabitants of that city, and by strangers, who go there to enjoy the view of the stupendous glaciers, several of which are formed by the snow and ice gliding down from Mont-Blanc itself. On the southeast side, is the valley of Catreues, which separates Mont-Blanc from the great and the little St. Bernard, and, through which runs a small river, that joins the Po below Turin, while the Arva, flowing through Chamouny, joins the Rhone near Geneva. These rivers finally discharge themselves into the sea, at the distance of more than three hundred miles from each other; one into the Mediterranean sea near Marseilles, and the other into the Adriatic, near Vabille. The chain of Alps, of which Mont-Blanc forms a part, runs from N. E. to S. W., and is partly covered by sharp pointed rocks, whose sides are too steep for the snow to rest on, and of which seven, rising abruptly to a great height, have the appropriate name of 'the Needles of Chamouny.'

The height of Mont-Blanc, according to the observations of Saussure, is 14,790 feet above the level of the sea, which is only 5,300 feet less than that of Chimborazo, the summit of which has never been reached: on the other hand its relative height above the surrounding country is greater; for Mont-Blanc is 11,500 feet above the valley of Chamouny, while Chimborazo, according to Humboldt, is only 11,200 above the plain of Tapia.—It is calculated, that from this height, the eye could reach sixty-eight miles in every direction, without being interrupted by the convexity of the earth. Mont-Blanc is seen from Lyons, in all its magnificence, from the mountains of Burgundy, from Dijon, and even from Langres, sixty-five leagues distant in a straight line; M.

Saussure, thought he recognized it from the mountains of Canbia, above Toulon.

Notwithstanding the great extent of the base of this mountain, its summit is nearly inaccessible on every side. On the south, S. W., and S. E., immense walls of rocks, presenting precipices of between nine and ten thousand feet in height, render it absolutely so: while to the north, N. E., and N. W. it is surrounded by immense glaciers, banks of ice, precipices, and perfidious snows. These are the obstacles, which render its approach so difficult, and so dangerous, that until within fifty years, the idea of attaining the top was regarded as perfectly chimerical.

In 1760 and 61, Saussure, the celebrated philosopher of Geneva, then engaged in examining the natural history of the Alps, promised a considerable reward to any person who should succeed in finding a practicable path to the summit, offering even to pay for the lost time of those, who made ineffectual efforts. The first who undertook this, was Pierre Limon, a hunter of Chamouny, in 1762: but he was unsuccessful. In 1775, four men of the same village endeavoured for the same object, and with as ill success, to follow the ridge of the Montagne de la Cote, which runs parrallel to the Glacier of Boissons. In 1783, three others followed the same track, but were attacked by an increasing disposition to sleep, from which they could only relieve themselves by returning. M. Bourritt, of Geneva, made two ineffectual attempts the same year, and the following year another, accompanied by Saussure, his own son, and fifteen guides.

In June 1786, six men of the valley of Chamouny, renewed the attempt to reach the summit, but fatigue, and cold forced them to renounce it; one of them, however, Jacques Balmat, separating from his companions to search for crystals, and having lost himself, was prevented by a storm from rejoining them, and compelled to pass the night on the snow, unprovided and alone; youth, however, and the vigour of

his constitution saved his life. In the morning he perceived the top at no great distance, and having the whole day before him to descend, he examined leisurely the approaches to it, and observed one, that appeared more accessible than any he had hitherto seen—At his return to Chamouny, he was taken ill, in consequence of his great exposure, and was attended by Dr. Paccard, the physician of the village, to whom he communicated his discoveries, and offered, in gratitude for his care, to conduct him to the summit of Mont Blanc.

In consequence of this, Jacques Balmat and Dr. Paccard set out from Chamouny, the 7th of August, the same year, and slept on the top of the Montagne de la Cote. The next day they experienced great difficulties and excessive fatigue, and were long doubtful of the ultimate event of their enterprise; but finally, at half past 6 P. M. they reached the pinnacle of the mountain, in sight of many visitors, who were at Chamouny, watching their progress with telescopes.—The cold was so intense, that the provision was frozen in their pockets, the ink congealed in their ink-horns, and the mercury in Fahrenheit's thermometer, sunk to eighteen and a half degrees. They remained about half an hour on the top, regained at midnight the Montagne de la Cote, and, after two hours repose, set out for Chamouny, where they arrived at eight in the morning, with their lips swollen, their faces excoriated, and their eyes much inflamed; and it was some time before they recovered from these disagreeable effects.

As soon as the intelligence of this success reached Saussure at Geneva, he determined on making a similar attempt: which he in fact did the same year, but was compelled by unfavourable weather to return. He was however not discouraged; but as the season was now far advanced, he postponed his operations until the ensuing summer. Accordingly, on the 1st August, 1787, he again set out from Chamouny, accompanied by his servant and eighteen guides, carrying a

tent, a bed, ladders, cords, provisions, and philosophical instruments.

The party arrived early the same day at the Montagne de la Cote, where they passed the night. The next day, notwithstanding an increase of dangers and difficulties, they passed under the Dome de Gouté, and reached a platform or small plain, at the height of 11,790 feet above the sea, where they pitched their tent in the snow, and passed the night. The following morning, (August 3d,) the snow was so hard, and the ascent so steep, that they were compelled to cut their footsteps with a hatchet, and it was only by proceeding with the greatest caution, that they were enabled to pass this dangerous acclivity with safety. They however persevered, and reached the summit about an hour before noon, in view of many persons, who were observing them from Chamouny. Mr. Saussure turned his eyes to the house where his mother and sisters were watching his progress with a telescope, and had the satisfaction of seeing the waving of a flag, which was the signal they had agreed to make as soon as they should be assured of his safety.—The latter part of his ascent was the slowest and most fatiguing, owing to the difficulty of breathing occasioned by the rarity of the air: the stoutest of his guides could not take more than thirty steps, without stopping to take breath. No one had the least appetite, but all were much tormented by thirst. The guides pitched the tent, in which Mr. Saussure remained four hours, making a number of observations. At half after three the party began to descend, and slept 1100 feet below the summit, a short distance lower than the preceding night. The next day they arrived, without any accident, at Chamouny.

This successful expedition of Saussure, and the interesting account he published of it, inspired many persons with a wish of accomplishing the same task; but they were generally soon deterred by an examination into the difficulties at-

tending its execution, and returned satisfied with a view from the vallies below of the terrific glaciers, and everlasting snows, which defend the approaches to the summit. The following are the principal attempts that have since been made, and it will be perceived that of these few, only a part have succeeded.

The year following Mr. Saussure's journey, (1788,) Mr. Bourritt, of Geneva, in company with his son, two other gentlemen, and a number of guides, attempted the ascent of Mont-Blanc. The party was dispersed by a storm, and only Mr. Bourritt, his son, and three guides succeeded in reaching the top, where the violence of the cold compelled them to abridge their stay to a few minutes. While there, Mr. Bourritt thought he perceived the sea in the direction of Geneva; but the immense distance rendered the objects at the horizon, too indistinct to be certain of it. The whole party returned to Chamouny in a terrible condition. One of Mr. Bourritt's companions, who had lost himself, suffered dreadfully, as well as the guides who were with him, and returned with his feet and hands frozen, while some of the company, who were more fortunate, had only their fingers and ears in the same condition. Mr. Bourritt was obliged to wash for thirteen days in ice water, to restore the use of his limbs, which had suffered from the extreme cold.

The 8th of August 1790, Col. Beaufoy, an Englishman, set out from Chamouny for Mont-Blanc, accompanied by ten guides. He reached the top the following day, and returned the third day to the village, with his face swollen, and his eyes so inflamed, that he nearly lost his sight, in consequence.

In 1792, four Englishmen undertook the same journey, but were prevented by an accident from proceeding farther than the *Montagne de la Cote*, where one of the guides had his leg broken, and another his skull driven in: they themselves were all more or less wounded. A false step of one

of the foremost of the party upon a loose rock, which brought it, and a number of others down upon his companions, was the cause of this misfortune.

M. Forneret, of Lausanne, and M. d'Ortern set out the 10th of August, 1802, with seven guides for Mont-Blanc, and notwithstanding a storm, reached the summit the following day. They remained there only 20 minutes, and returned on the 12th, to Chamouny, protesting that nothing in the world could tempt them to undertake again the same expedition.


In August, 1808, Jacques Balmat, surnamed Mont-Blanc, from his having been the first to discover the way to the summit, safely conducted thither fifteen of the inhabitants of Chamouny, one of whom was a *woman*.

About this time also he returned with two of his companions, and placed on the top an obelisk of wood, twelve feet in height, (which they had brought up in pieces) to serve in the trigonometrical survey, that was then making of the country.

In 1812, M. Rodasse, a banker of Hamburgh, undertook, and accomplished happily the same journey.

The 16th of September, 1816, the Comte de Lucy, a Frenchman, succeeded, notwithstanding the severity of the cold he experienced, in attaining a rock only 600 feet lower than the summit of Mont-Blanc. He was there, however, so entirely overcome with cold and fatigue, that he was unable to proceed this short distance, and compelled, with much reluctance, to return. On reaching the valley, he was unable to walk, but was carried to the inn, where his feet proved to be so much frozen, that on drawing his boot, the skin peeled off and remained in it. Two of his guides were also severely frozen.

Count Malzeski, a Pole, left Chamouny, the 5th of August, 1818, for Mont-Blanc, accompanied by eleven guides, reached the summit the following day, and returned, in safe-




ty, the third, without suffering much more inconvenience than having his nose frozen.

During our visit to Chamouny in the beginning of this month, R. and myself in our various excursions to the glaciers, frequently conversed with the guides, who had participated in these journies, and among them with Balmat, the Columbus of Mont-Blanc. The result was, that our curiosity was strongly excited, and being induced by their representations of the almost certainty of succeeding in the present favourable weather, we finally determined to make the attempt. We therefore engaged *Marie Coutet*, an experienced guide, who had been three times on the summit, as leader, and eight other guides to accompany us. They refused to undertake the journey with a smaller party, on account of the number of articles, which it was necessary to take with us, as, a ladder, cords, provisions, charcoal to melt the snow for drinking, and a number of other things, which were indispensable, and which formed a sufficient quantity to load each of the nine with a considerable burthen.—One day was occupied in making the preparations, on which our comfort and our ultimate success depended. These were passed in review in the evening, and having found that nothing material was omitted, an early hour the next day was appointed for our departure.

Accordingly on Sunday, the 11th of July, we left the village of Chamouny, at five o'clock, full of anxiety, and accompanied by the good wishes of the honest inhabitants for our success. The necessity of taking advantage of the fine weather, opposed our delaying another day. Our guides, who, in common with all the inhabitants of Chamouny, are very scrupulous on this point, were unwilling to set out on a church day, without having previously attended mass. To ease their conscience, and at the same time not to delay our departure, the *Cure* had arranged to celebrate it at 3 o'clock,

which gave them an opportunity, they had not neglected, of attending it.

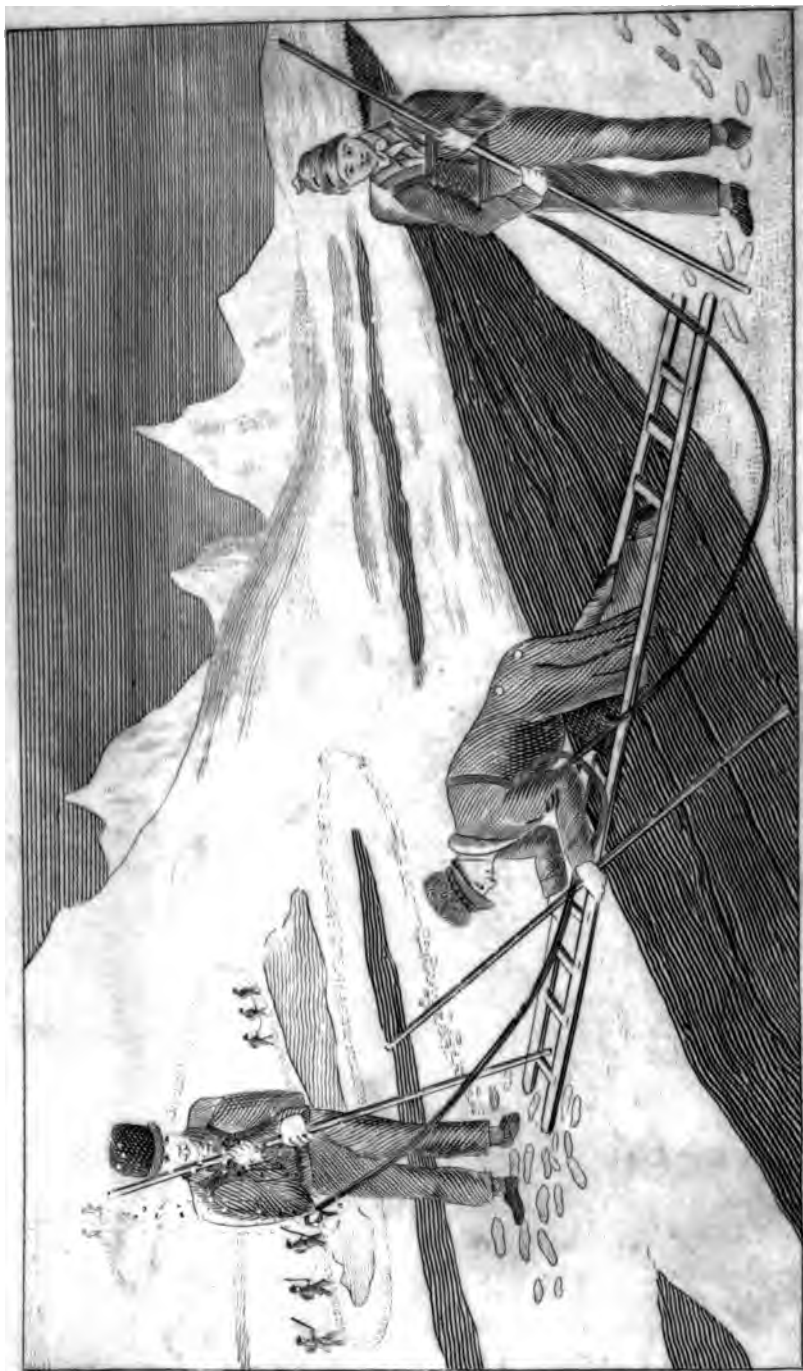
We descended the valley by the Arva, about a league, till we approached the glacier of Boissons, and then turning suddenly to the left into the woods, we began immediately a very steep ascent, parallel to, and about half a mile from the edge of the glacier. After about three hours toilsome mounting, we came to the last house on our road. It was the highest dwelling in the neighbourhood, and was one of those cottages called, 'Chalets,' which are inhabited only during three of the summer months, when the inhabitants drive their cattle from the plains below, to the then richer verdure of the mountains. We found there the old man and his two daughters; his wife, as is the custom, was left behind to take care of the house in the valley. After refreshing ourselves with a delicious draught of fresh milk, and receiving the wishes of these good people, for a 'bon voyage,' we bade adieu to all traces of man, and continued to mount. Another hour's toil brought us above the region of wood, after which the few stunted vegetables we met with, gradually diminished in size, and when we arrived, at 10 o'clock, at the upper edge of the glacier of Boissons, only a few mosses, and the most hardy alpine plants were to be seen. We had been compelled a little before, by the precipices of the Aiguille du Midi, which presented themselves like a wall before us, to change our direction, and instead of proceeding parallel to the glacier, to strike off suddenly towards it.—We had now a close view of some of the obstacles which bar the approach to Mont-Blanc; the glacier of Boissons, on which we were about to enter, seemed to me absolutely impassable. The only relief to the white snow, and ice before us, was an occasional rock, thrusting its sharp point above their surface and too steep to permit the snow to lodge on it. One of these rocks, or rather a chain of them, called the 'Grand Mulet,' which we had destined for our resting place for the



night, was before us, but far above our heads, at the distance of four or five miles; the glacier however still intervened, and appeared to defy all attempts to approach it.

The glacier of Boissons, like the rest of the glaciers of the Alps, is an immense mass of ice filling a valley which stretches down the mountain side, and is formed by the accumulated snow and ice, which are constantly, in the summer months, sliding from above. While the glaciers are thus constantly increasing on the surface, the internal heat of the earth is slowly melting them below.—Hence, when they are large, there generally proceeds from under them a considerable stream: such are the sources of the Rhine and of the Rhone. Their surface, often resembles that of a violently agitated sea, suddenly congealed. They are frequently of several leagues in breadth, and from 100 to 600 feet in depth. The snow which falls on them, to the depth of several feet every winter, is softened by the sun's rays in summer, and, freezing again at the return of cold weather, but in a more solid state, forms a successive layer every year. This stratum may be easily measured, (as each of them is distinctly separated from its neighbour by a dark line,) at the section made by those cracks, which traverse every glacier in all directions. These cracks, or crevices, are occasioned by the irregular sinking of part of the glacier, whose support below has been gradually melted away. This effect takes place principally in summer, with a noise that may be heard at the distance of several miles, and with a shock that makes the neighbouring country tremble. These rents are from a few inches to 20, 30, or even 50, or 60 feet in breadth, and generally of immense depth: probably extending to the bottom of the glacier. They offer the greatest danger and difficulty to the passenger. They are often concealed by the snow, which gives no indication on its surface, of the want of solidity; and it often happens that the chamois-hunter, notwithstand-

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Carrying a sledge in the 'Glacier of Bojourn'.

ing all his caution, suddenly sinks through this perfidious veil into the chasm beneath.

We remained a couple of hours at our resting place, to take some refreshment, and to regain strength, for our next difficult task. Our feet seemed to linger, and to leave with reluctance the last ground we were to touch, until our return. We however entered on the glacier with confidence in the skill and prudence of our guides; several of whom being hunters, and accustomed to chase the chamois over such places, were acquainted with all the precautions, that it was necessary to take for our safety. To avoid the danger of falling into the crevices, especially those washed by the snow, we fastened ourselves, three persons together, at the distance of 10 or 12 feet apart, by a cord round the body: so that in case of one falling into one of these cavities, the other two could support him. Each person was provided with a pole six feet long, and pointed at the bottom with iron, which we found to be a necessary article.—Where the crevices were not more than two or three feet broad, we leapt over them with the assistance of our staff; others, we passed on natural bridges of snow, that threatened to sink into the abyss, and over others, we made a bridge of the ladder, which was extremely alight, as otherwise it would have been impossible to carry it up the steeps we had ascended. Without its assistance we could not have passed the glacier. Over this slender support we crawled with caution, suspended over a chasm, into which we could see to an immense depth; but of which we could see no bottom. We were sometimes forced to pass on a narrow ridge of treacherous ice, not more than a foot in breadth, with one of these terrific chasms on either side. The firm step, with which we saw our guides pass these difficulties, inspired us with confidence: but I cannot even now think of some of the situations we were placed in, without a sentiment of dread; and especially when in bed; and in the silence of the night, they present themselves to my

imagination, I involuntarily shrink with horror at the idea, and am astonished in recollecting what little sensation I felt at the moment.

We threw down, into some of the narrow cracks, pieces of ice and fragments of rock, and heard, for a considerable time, the noise and more distant sound, as they bounded from side to side. In no instance could we perceive the stone strike the bottom; but the sound, instead of ceasing suddenly, as would then have been the case, grew fainter and fainter, until it was too feeble to be heard. What then must be the immense depth of these openings, when in these silent regions, the noise of a large stone striking the bottom is too distant to be heard at the orifice.

The number of openings we met with, which were broader than the length of our ladder, and which, of course, we had no means of crossing, rendered our path extremely circuitous. We were often enabled, by the ladder's assistance to scale high and perpendicular banks of snow. It sometimes proved too short to reach to the top; but where the steep was not absolutely perpendicular, we continued in several instances to remedy this inconvenience. One of the guides, standing on the top of the ladder, enabled the rest, who clambered up by his assistance, to reach the summit; when there, we easily drew up him and the ladder with cords.

We were occasionally compelled to retrace our steps, and we were frequently so involved in an intricate path, that we had to remain without proceeding, a considerable time, until the guides, who were dispersed in every direction on the discovery, could find a practicable path to extricate us.

In addition to these difficulties, I had not been long on the glacier before I perceived that my faithless boot had given way; which, as every thing depended upon the good health of our feet, was a serious misfortune. Necessity, however, is the mother of invention, and I contrived to bind it

with cords in such a manner, that it served me tolerably well the rest of the journey.

In consequence of all these obstacles, we only arrived at 5 o'clock at the "Grand Mulet," not more than four or five miles distant, in a straight line from the point where we entered on the glacier; but, from the circuitous route we had taken, we could not have walked less, in this distance, than fourteen or fifteen miles. We were now 11,000 feet above the level of the sea, and——feet above the village of Chamonuy. A nich on the steep side, and near the top of the rock, about a hundred and fifty feet from its base, and to which we had much difficulty in climbing, was selected for our lodging place; indeed it was the only part of the rock, that afforded any thing like a level place. We were fortunate in finding the day had been so warm, that there was water in some of the crevices of the ice, which circumstance enabled us to economize our charcoal.—The sun shone very bright on our side of the rock; but as soon as it sunk below the horizon, the eternal frost around us regained its influence, and the air became very cold. We had, however, time to dry our boots and pantaloons, and I found a pair of large woolen stockings, that I had with me, an invaluable article. Our guides stretched the ladder from one point of the rock to another, and, throwing over it a couple of sheets, they had brought for the purpose, formed a kind of tent just large enough for R. and myself to creep in: a single blanket upon the rock was our bed. The guides were so loaded with indispensable articles, that we had not been able to bring a blanket or even an extra coat to cover us.

After a cold and uncomfortable supper, we crept into our den, soon after the genial sun had left us, and endeavoured, by every means our ingenuity could suggest, but ineffectually, to keep ourselves warm. We suffered much from the cold all night, but, principally, towards morning, as the thermometer was several degrees below freezing. The night

seemed to last at least twenty hours; at one time I thought the day must certainly be not distant, and was surprised, at looking at my watch, by the light of the moon, to find it only 11 o'clock. Tired of lying, and shivering with the cold, I crawled out about midnight to warm myself by clambering on the rock. The view around me was sublime. The sky was very clear, but perfectly black; the moon and stars, whose rays were not obscured by passing through the lower dense region of the atmosphere, shone with a brilliancy, tenfold of what I had ever observed from below; and the comet, with its bright tail, formed, in the north west, a beautiful object. Nothing was to be seen around the rock, on which we were placed, but white snow, and some heavy clouds, that, floating below us, shut out the valley from my view. The guides were all asleep, and the only interruption to the silence of death, was the occasional avalanche, rolling with the sound of distant thunder from the highest part of the surrounding glaciers, and heightening the feelings of awful sublimity, which our situation was so calculated to inspire.

As our lodging was far from comfortable in every point of view, we were under no temptation of lying till a late hour in the morning. On the contrary, we hailed with joy the first appearance of the dawn, which enabled us to substitute the warmth of marching, for the cold inactivity from which we had suffered all night. We set out at three o'clock, leaving most of our provisions and other articles on the rock. Four hours of laborious, but not dangerous, walking, brought us to a large plain, called the 'Grand Plateau,' which is nearly surrounded, on the one hand, by a spur of Mont-Blanc, and the Aiguille du Midi, on the other, by the Montagne de la Cote, while Mont-Blanc presents itself directly in front. These mountains form a steep amphitheatre around this plain. There we stopped an hour to breakfast, and to recruit strength for the last, and most difficult part of our ascent. We were now more than 12,000 feet above the level of the sea, and

only 3,000 feet lower than the summit, which was in full view before us.—But I looked around, in vain, for any part of its steep sides that seemed to offer a possibility of attaining it; and when the guides pointed out the route we were to take, among and over precipices, and huge broken masses of snow, and up almost perpendicular steeps, I involuntarily shrunk at the prospect, and could not forbear casting my eye wistfully at our road back. But it would not have done to be deterred at this time by a few difficulties; and a moment's reflection, on the skill and experience of our guides renewed my confidence, and we began cheerfully to mount the first steep before us. We here began to feel an effect, that is always experienced at considerable heights. It was impossible for the strongest of us, to take more than twenty-five or thirty steps, without stopping to take breath, and this effect gradually increased as we continued to ascend; insomuch, that when near the summit, even the stoutest of our guides, who could run for leagues over the lower mountains without panting, could not take more than twelve, or at most fifteen steps, without being ready to sink for want of breath. If we attempted to exceed this number by even three or four steps, a horrible oppression seized us, and our limbs sunk under us. It is very possible, that Walter Scott's hero,

Up Ben Lomond's side could press,
And not a sob his toil confess;

but I am very certain he could not perform the same feat on Mont-Blanc. It is remarkable that a few seconds' rest was sufficient to restore our strength and breath. One of our guides, a robust man, who had been once on the summit, was so much incommoded, that we were compelled to leave him behind to wait our return. I experienced some inconvenience from a slight degree of sickness of stomach and head ache, of which most of those, who have made this journey, have complained. When ascending Etna, two months before,

I had been seriously affected both by a difficulty of breathing, and by a violent thumping of the heart and arteries against the ribs, which was loud enough to be easily heard by my companions, and which the slightest exertion was sufficient to excite. In the present instance I dreaded these effects, and had already begun to feel them in an uncomfortable degree; but was almost entirely relieved by drinking plentifully of vinegar and water, with which our guides, to whom experience had taught its utility, had taken care to be well provided. This drink was extremely agreeable to us; wine on the contrary disgusted us. All the water we had, we had brought from *our* rock, where we carefully collected it from the cracks of the ice: for we were now in the region of eternal ice, where rain never falls, and where the utmost power of midsummer can only soften, in a slight degree, the surface of the snow.

The acclivity, we were now ascending, was steeper than any we had before encountered, so much so that we could only accomplish it by a zigzag path, advancing not more than a few feet every 20 or 30 yards we walked. To have an idea of our situation, you must imagine us proceeding in a file on the steep mountain side, placing, with the greatest care, our feet in the steps, which the hardness of the snow rendered it necessary for our leader to cut with an axe, supporting ourselves with our poles against the upper side of the slope, and having, on the other side, the same rapid slope terminating below in a precipice several hundred feet in height, over which we saw rapidly hurried all the small pieces of ice, that we loosened with our feet. Our situation was similar to that of a person scaling the steep and iced roof of a lofty house, and constantly liable, by an incautious step, to be suddenly precipitated over the eaves. After proceeding in this manner, for some time, I looked down, on the 'Plateau' beneath, for the guide we had left, and when at last I discerned him, like a speck on the snow, my head began to grow

dizzy at the idea of the distance below me, and I was forced to keep my head averted from this side.

Our guides had attached themselves and us with cords, each three persons together, as when passing the glacier. They were provided with large iron points fastened to their feet, which prevented them from slipping. R. and myself had found this contrivance impede too much our walking, and after, a short trial, had given it up. I am not entirely convinced, that if one of us had had the misfortune to fall, and were slipping down the declivity, he would not have drawn his two companions, in spite of these precautions, down the precipice. To add to all our difficulties, the sun was excessively bright, and almost blinded us, notwithstanding the gauze veils with which we were all provided.

Fortunately we met with very few crevices; however in passing one of these, that was hid by the snow, I suddenly sunk: but my body being thrown forward by this motion, my breast opposed a larger surface to the snow which thus supported me, and I was easily extricated by a guide.—On looking back through the hole I had broken, I could perceive the black cavity beneath.

At one period, our path necessarily led us close under a wall of snow, more than 150 feet high, from the top of which projected several large masses of snow, that appeared to require only a breath to bring them down on our heads. Our captain pointed out our danger, and enjoined us to pass as quickly as possible, and to observe the strictest silence. The inhabitants of those parts of the Alps, exposed to avalanches, assert that the concussion of the air, produced by the voice, is often sufficient to loosen, and bring down these immense masses. Hence the muleteer is often seen to take the bells from his animals, when he passes through a valley subject to this danger. We were by no means so philosophical as to be disposed to make the experiment in the present instance; but, on the contrary, carefully obeyed our instructions. A

few years since some young men, relying on the solidity of the ice, and wishing to try the echo, were so imprudent as to discharge a pistol in a large cave which is at the lower edge of the glacier des Bois near Chamouny. The shock brought down the roof which crushed them on the spot.

At 11 o'clock we had passed most of the difficulties and all the dangers of our ascent, and reached a granite rock which appears above the snow at the foot of the small mount or nipple which forms the summit of Mont-Blanc. This rock is only 1,000 feet lower than the summit. Here we enjoyed a full view of the valley and village of Chamouny, which had hitherto been masked by the 'Aiguille du Midi;' and when we recollected the promises of our friends there, to watch our progress with their glasses, and were convinced that they were, at that moment, observing us, we felt relieved from the sensation which we had previously experienced of being shut out from the world. In fact, we learned afterwards that they had seen us distinctly, counted our number, and observed that one of the party was missing: this was the guide we had left at the 'plateau.'

Our final object was now close at hand. We turned, with renewed ardour, to accomplish it; continuing our zigzag path, till, after infinite suffering and gasping for breath, we stood, at half an hour after noon, on the highest point of Europe!

Our first impulse, on arriving, was to enjoy the pleasure of throwing our eyes around, without encountering any obstacle. The world was at our feet. The sensations I felt were rather those of awe than of sublimity. It seemed that I no longer trod on this globe, but that I was removed to some higher planet, from which I could look down on a scene which I had lately inhabited, and where I had left behind me the passions, the sufferings and the vices of men. The houses of Chamouny appeared like dwellings of ants, and the river, which flows through the valley, seemed not sufficient to drown one of these pigmy animals.—These emotions made

me, for some time, insensible to the cold, but the piercing wind which here had free scope soon put an end to my waking dream and enabled me to examine more calmly the objects.

Notwithstanding the pleasure inspired by the view, it was certainly more terrific than beautiful. The distant objects appeared as if covered by a veil. To the north-west was the chain of Jura, with a mist hanging on its whole extent, which prevented the eye from penetrating into France, in that direction. On the north was the lake of Geneva; of a black colour, and surrounded by mountains, which we had thought high, when we were on its banks, but which now appeared insignificant, and the lake itself seemed scarcely capacious enough for a bathing place.—To the east were the only mountains that appeared of a considerable size; among which the most conspicuous were the *Jungfrau* and *Schreckhorn* in Grendelwalden, and *Monte-Rosa*, on the borders of Piedmont, which raises its hoary and magnificent head to within a few hundred feet of the level of Mont-Blanc. The grand St. Bernard was at our feet, to the south-east, scarcely appearing to rise more than a mole-hill's height above the adjoining vallies. The obstacles which Bonaparte had to encounter in leading his army over this mountain, even in winter, appeared so diminished in our eyes, that this vaunted undertaking lost, at the moment, in our estimation, much of its heroism and grandeur. The view below and immediately around presented a shapeless collection of craggy points, among which the 'Needles' were easily distinguished. We could hardly trust our senses, when we saw, beneath our feet, those rocks which, from below, appear higher than Mont-Blanc itself, and which seem to penetrate into the region of the stars, and to threaten to 'disturb the moon in passing by.'—Our view may be compared with that from the top of an elevated steeple over an extensive city, of the most lofty habitations of which the roofs only are seen. The

only green that we could perceive was the narrow valley of Chamouny, and the two valleys by the side of St. Bernard.—The portion of the earth, that was not covered with snow, appeared of a gloomy and dark gray colour. The world presented an image of chaos, and offered but little to tempt our return to it.

The top of Mont-Blanc is a ridge of perhaps 150 feet in length and 6 or 8 in breadth. It is entirely composed of snow, which is probably of immense depth, and is constantly accumulating. We could see no traces of the obelisk, 12 feet in height, which had been set up about ten years before. One of our guides was of the number of those who placed it, and designated to us its position.—The highest rock, which appears above the snow, is a small one of granite, six hundred feet below the summit. We remained but a few minutes immediately on the top, as the wind blew hard and piercingly cold. Descending a few feet on the south side we were partially sheltered from the wind, and here the sun shone with an excessive brightness, heating every part of the body exposed to his rays; but the least breath of wind, which reached us at intervals, was sufficient to make us shiver with cold. Fahrenheit's thermometer, in the sun, was two degrees below freezing, and five and a half in the shade.—It must be recollected that we suffered a much greater degree of cold, than the thermometer indicated, from the rapid evaporation from the surface of our bodies of the insensible transpiration, occasioned by the dryness and great rarity of the surrounding air. This cause, familiar to physiologists, affected our sensations, and could not influence the thermometer. Most of our guides stretched themselves on the snow, in the sun, and yielded to the strong inclination to sleep which we all felt. Only one or two of them ate: the others, on the contrary, evinced an aversion from the provision. We did not suffer the great thirst which Saussure, and his party, experienced. This we prevented by drinking vine-

gar and water, which was very grateful to us, instead of pure water. Our pulses were increased in frequency and fullness, and we had all the symptoms of fever. I occupied myself, notwithstanding the indisposition to action which I felt, in making a few observations, and in stopping and sealing very carefully a bottle which I had filled with the air of the summit, intended for examination on my return.

The colour of the sky had gradually assumed a deeper tint of blue, as we ascended: its present colour was dark indigo approaching nearly to black. There was something awful in this appearance, so different from any we had ever witnessed. It was as if the sun were shining at midnight. During some of the first attempts that were made to ascend Mont-Blanc, this appearance produced such an effect on the minds of the guides, who imagined that Heaven was frowning on their undertaking, that they refused to proceed. The portion of atmosphere above us was entirely free from the vapours which the lower strata always contain, and was truly the 'pure empyreal,' seldom seen by mortal eyes. We had all our life beheld the sun through a mist, but we now saw him face to face, in all his splendour. The guides asserted that the stars can be seen, in full day, by a person placed in the shade. It being near noon, the sun almost over our heads, we could not find shade to enable us to make the experiment.

The air on the top of Mont-Blanc is of but little more than half the density of that at the surface of the ocean. According to an observation of Saussure the height of the barometer, on the summit, was sixteen and a half inches, while that of a corresponding one at Geneva, was twenty-eight inches. In consequence of this rarity of the air, a pistol, heavily charged, which we fired several times, made scarcely more noise than the crack of a postillion's whip.

We remained an hour and a quarter on the summit, and then began to descend. We found this, as first, an easy task,

though perhaps, more dangerous than the ascent, on account of the greater risk of slipping. We passed under the place, where the avalanche threatened our heads, with even more caution, and more rapidly than before, as we found that a small piece had actually fallen, and covered our path since we had gone up. We arrived in about an hour at the 'Grand Plateau,' where we stopped to refresh ourselves, and gratify our returning appetites. We found the guide, whom we had left, quite relieved. Here the sun, reflected from the walls of snow which surrounded us on three sides, poured down on us with the most burning heat that I ever experienced from its rays, while our feet, cold from being immersed in the snow, prevented perspiration, and thus increased its power. Wherever its rays could penetrate, as between the cap and neckcloth; or even to the hands, it resembled the application of a heated iron. We were compelled in addition to the assistance of our veils, to keep our eyes half closed, and even then the light was too powerful for them.

We continued with ease and cheerfulness our descent, until an unexpected difficulty occurred. Where in the morning we had cut our footsteps with an axe, we now found the snow so much softened by the sun that we sunk in it, every third or fourth step, to the middle of the body. R. and myself were more subject to this inconvenience than the guides, on account of the soles of our boots presenting a less surface to the snow, than those of their large shoes. After plunging on in this manner for some time, we began to despair of reaching our rock, which was yet four or five miles distant: but there was no alternative but to proceed. We therefore kept on, though with excessive fatigue. We frequently fell forward; and one limb being tightly engaged in the snow, was violently twisted, and constantly subject to be sprained; which in our situation would have been a serious misfortune. The crevices too, were, from their edges having become softened, more dangerous than before. Perseverance and caution,

however, triumphed over all these difficulties, and we reached the 'Grand Mulet,' half an hour after five, our boots, stockings and pantaloons completely soaked. These were immediately stretched on the rock to dry, which the heat of the sun soon effected. I had the disappointment to find, on examining my pockets, that the bottle which I had so carefully filled with the air of the summit, had been broken in one of my frequent falls, and of course my hopes of making with it some interesting experiments were now destroyed. The thermometer was also broken.

Notwithstanding the Herculean labour of the day, and the fatigue we experienced at the time, we had not been long on our rock before we felt strong and invigorated, as if just risen from a comfortable night's repose. This effect of the mountain air has often been remarked. We had even sufficient strength and time, to enable us to continue our descent, with ease to Chamouny; but in the present softened state of the snow, it would have been madness to attempt to cross the glacier, which we found difficult and dangerous the preceding day, before the sun's rays had affected it. In fact, while two of the guides were looking down on our path over the glacier, they saw a bridge of snow which we all crossed the day before, suddenly sink into the chasm beneath.

Imprisoned thus by the glacier, which was now all that intervened betwixt us and terra firma, we quietly resolved to remain where we were, and made the same arrangements for passing the night, that we had done the evening before. We were however at present better off: I mentioned that we had been so fortunate as to find a sufficient supply of water in the neighbourhood of our rock, in consequence of which most of the charcoal, we had brought to melt the snow, remained. With this I made a small fire at our feet, and by blowing almost constantly, kept it up during the night. The cold was notwithstanding so great that whenever I fell asleep, I was awakened in a few minutes to shiver and chatter my

teeth. Our guides slept in the open air, huddled as close together as possible.

July, 13th. The dawning of the day was truly welcome, as it promised a near termination to our toil and suffering; while the gratification of having accomplished a difficult and interesting object remained. We left our hard bed without reluctance, and were impatient, at the slowness with which the guides made their preparations for packing up their numerous articles. We began to descend as the sun illuminated the white top of Mont-Blanc, but long before his beams penetrated below. Above our heads the sky was perfectly clear, while the vallies beneath, and all except a few of the highest of the surrounding mountains, were concealed by a sea of clouds. The appearance of the clouds, when seen from above is singular. They resemble immense floating masses of light cotton. We retraced our path of the first day, and took the same precaution as then of attaching ourselves together. When the sun's rays began to shine on the snow around us, I found that my eyes were so much inflamed, I could scarcely bear them sufficiently open to see the path; notwithstanding the gauze veil I had constantly used, my face was in a terrible condition: the outer skin had fallen, and permitted the moisture of the blood to ooze through; R's eyes were in a worse condition than mine, and his face nearly as bad.

At one part of the glacier where the snow had been so hard at our passing up, that our feet left no impression, we lost our path, which was a misfortune, as we had chosen a much better path in ascending, than we could have done in descending. We however fell in with the track of two chamois, which our guides followed with confidence, relying on the instinct, which they attribute to these animals, of finding a practicable path over the most difficult glaciers.

When we had at last entirely passed the glacier, our feet seemed to rejoice, at once more touching firm ground; and

we felt as if returning to the world from a distant voyage. The rest of our task offered no difficulty, being a constant descent down the rocky mountain side, except what was occasioned by our almost total blindness, and the pain we suffered in our eyes. It was however very fatiguing, as the descent from a mountain is generally more so than the ascent to it. We stopped at the same Chalet where two days before we had bid adieu to the world; and were regaled by the old man and his daughters with a delicious draught of milk and cream. We reached the village soon after 10 o'clock in the morning, having been absent fifty-three hours, during forty-five of which we were on the ice. We were received with many congratulations by the honest villagers, who had taken considerable interest in our success.

As soon as my companion and myself reached our inn, we buried ourselves in our chamber, to enjoy the luxury of a good bed, and of darkness which was necessary for our eyes. It was not until the sun had set, and the twilight was not too strong for them, that we ventured out to regale ourselves with a comfortable meal. Two English visitors, who watched with a glass our progress on the top of Mont-Blanc, had expressed a determination to follow our example; but our account of the difficulties we met with, and still more the view of the condition we were in, soon induced them to abandon the design. We walked out under the 'Needles,' and as we saw the clouds hang half way up these rocks which pierce the sky, and on whose clear heads the stars seemed to repose, we could scarcely realize the idea that they were the same we had seen only thirty hours before, far below our feet.

The next day after our return to Chamouny our eyes had become so much stronger, that we were enabled without much inconvenience to proceed to Geneva, where we have since remained to recover from our sufferings. Though now more than a week has elapsed, my face is yet much

inflamed; but my eyes have regained their usual strength. R. has suffered in the same manner, but on the whole rather less than myself. Wherever the sun's rays could penetrate, even behind the ears to the level of the neckcloth, the skin has fallen off, and I have exchanged the tawny hue of an Italian and Sicilian sun, for the fair complexion of a German or Englishman. We have purchased perhaps too dearly the indulgence of our curiosity; but at present when the difficulties are passed and the gratification remains, I cannot regret it, especially if I succeed in making you partake of the one without suffering from the other.

ART. III.—*On Imports*, translated from the late work of Count Chaptal, on the National Industry of France.

(Continued from p. 331.)

IT might be observed, at once, that every manufacture constitutes some productive capital, and enriches the nation, more or less, by manual labour, and that under the double duty it may be more useful, than the receipt of fifteen or twenty per cent. in impost duties upon foreign productions, of the same nature: but let us examine the question in another point of view.

All the arts have their infancy, and have only attained their present state of perfection by slow degrees. Excellence in the arts, is the result of knowledge, and of the demand for their exercise, which have not always been the same in different countries; whence it follows that the progress of the arts should vary with the causes which influence their development, and their prosperity neither could, nor ought to be, every where equal.

It cannot be denied, that in modern times, we have seen some kinds of industry established and prosper in England, which have for many years rendered all other nations tributary for their productions: we have made every effort to appropriate these manufactures to ourselves; the spinning by

machinery, haberdashing cotton, snuff, and the light cloths, have all at once become the object of our ambition: but in importing the machines, and having to depend upon borrowing every step in the process, could it be supposed that we should have naturalized these arts in every particular? Could it be supposed, that we should already possess the almost infinite details, the sleight of hand, and mechanical habits, which are the soul of industry? It is only by time and great experience that these perfections are to be acquired: the first cost of our cassimeres is twenty-five francs an ell to the manufacturer; the English offer theirs to the consumer for half this price; the cambric muslins, the calicoes, badly manufactured, we return at from seven to eight francs per ell; the English offer theirs at three francs.

Must we then renounce all hope of success in our manufacture? No, we must rather persevere and perfect them. Although we follow, in this march, we have already attained such a degree of perfection, that our skill excites the jealousy of the nation which has taken the lead.

There is no royal highway to perfection, *extempore*; the progress of skill, naturally slow, may be accelerated by knowledge; still there are difficulties which cannot be overcome but by long experience.

If during the twelve or fifteen years we have been making our attempts, extending our researches, and groping in the dark, foreign manufactures had not been excluded from competition by prohibiting duties, I ask of the partisans of fifteen per cent., what would have become of those beautiful attainments in the arts, which constitute the ornament, the glory, and the wealth of France?

I will say further: at this time, when these branches of industry are flourishing; at this time, when we have nothing to ask for under the rate of duties established upon the price and quality of productions, a duty of fifteen per cent., which would open competition to foreign manufactures, would

shake to the foundation every establishment in France. In a few days our stores would be filled with imported goods; they would be offered at a price which would suppress our industry; our manufactories would be closed, from the inability of the proprietors to make sacrifices equal to those of foreigners, and we should see the same state of things reproduced, which succeeded the commercial treaty of 1786, because it was concluded upon the basis of fifteen per cent. duties.

It will doubtless be observed; that this evil would be but temporary, as the foreign manufacturer would be unwilling, long, to sustain such losses.

Is it nothing then but to monopolize the market for a year or two? To sink the price of goods below the cost of manufacturing? To cause our workshops to be deserted? To compromise the honour and the fortune of honest manufactures? To inspire for the future distrust and want of confidence?

Government in imposing duties upon foreign manufactures, can have but two objects in view: first, to place the national industry upon a footing of competition as to price, with that of foreigners; second, not to place in the hands of a few manufacturers, a monopoly of this branch of industry: the last object is attained, the moment we bring to the execution of the first measure, all the necessary information: but besides, there is no reason to suppose, that at this time, when corporations are suppressed, it would be possible to establish a monopoly in any branch of manufactures: the career is open to all the world; and when any kind of industry prospers, competitors become so numerous in a little time, that the price of the article is soon reduced to a proper standard; notwithstanding the prohibition of foreign cotton-stuffs, we see those which come from our manufactories offered at a price so low, that the proprietor can only support himself by small profits derived from an immense capital. The first pot-ashes, that were manufactured by decomposing marine salt, were sold at one

hundred francs per quintal; the competition which is now established, has reduced the price to nine francs, although there is a duty of five francs upon the imported article; the price is properly regulated by the competition, and the manufacture always accommodates itself to the demand; government may rely upon these two regulations.

The regulation of imposts, then, ought to have but one object; to establish such duties as would enable French industry to compete advantageously with that of foreigners. It ought to be governed by the same principle, whatever may be the nature of the material upon which the duty is to be imposed. In being governed by the futile division of productions, into raw materials which have received the last degree of manual labour, we should every day compromise the interest of agriculture, and of the industrious manufacturer.

To establish duties in such a way as to injure no interest, the legislator should understand the situation of the agriculturist and manufacturer, and compare it with that of foreigners as to analogous productions. He ought to know the difference between the price of the article compared with the expense of manufacturing in different countries, so as to be able to place them on equal grounds; he ought to weigh with himself the advantages possessed by old establishments, the great command of capital, the facility of procuring specie at a low price, the sacrifices which governments and individuals have been able to make, to open markets for their merchandize, the national spirit which discourages, or permits a preference to foreign manufactures, &c. All these considerations ought to be regarded, that he may not do an irreparable damage to domestic industry.

But to have established the principles of a correct system of duties, is not all; it is necessary still to secure their execution upon the frontier, and to make the receipt of the duties imposed, easy and certain; here difficulties of another kind are presented.

Duties can only be established upon the weight, and measure; or upon the value of the articles imported and exported. Whichever mode is adopted, it is impossible to apply the law so as not to commit some errors, and these errors are always an injury to domestic industry, as well as to the treasury. Some articles of the loom vary so much in quality, that their value rises gradually from one or two to one hundred francs per ell; how can the overseers of the revenue accurately discriminate between all the different shades distributed through this long gradation, whether they have regard to the measure or the value?

In the impossibility of applying to each article, a duty proportionate to its value, they have been obliged to make classes, and to establish a particular tariff for each class; but have these classes such peculiar characteristics as that they cannot be confounded? Are they separated by such distinguishing marks, that the cunning speculator cannot possibly include in an inferior class, the merchandize which he submits to the tariff?

Moreover, each class embraces many qualities of different value, and, in subjecting them to an equal duty, two bad results are produced: first, to make an inferior article pay as much as its superior, which is no small prejudice to the consumer; second, to give greater encouragement to the introduction of fine cloths, than of coarse. Further, when the owner makes declaration of the value of his goods, by what means shall the overseer of the revenue detect fraud.

Shall it be by confiscating the goods at his own risk, provided he will give the third part of the price added to that at which they were entered? This plan also would be unjust, and it proves, besides, that a fraud of from fifteen to twenty per cent. may be practised with impunity, in the application of the law.

Collections established upon the measure or value, do not then constitute a sufficient guarantee to domestic industry:

and it now remains for us to inquire whether, in being governed by the weight of goods we should find the same inconvenience.

In regulating duties by *weight*, the finer productions of the loom, which are only for the use of luxury, pay, necessarily, very little in comparison with the coarser articles, which are destined for the wants of the most numerous class of society; inasmuch as the manual labour is next to nothing in the latter, and it constitutes almost the entire value of the former; so that such a regulation would prejudice the interests of the greatest number, and be contrary to every principle laid down.

It is necessary, however, to adopt some course amidst these difficulties, and I think that in combining all the different methods proposed, value, weight, and measure, we might ascertain the duty which should be paid by each article, in a way the least erroneous.

Already the collection by weight has been established, upon the greatest number of articles which we import, such as colonial produce, iron, metallic preparations, chemical salts, &c. and it only remains for us to apply to productions of the loom the combined plan proposed.

Supposing then the present object to be, to fix the rate of impost duties upon products of the loom; we take a yard of each of the two kinds of stuff, which constitute the highest and lowest extremes in value, of the articles manufactured from the same material, and determine accurately the weight of those of equal length and breadth; we then take the intermediate weight by which to fix the duty: in this way we establish a gradation which embraces every quality, and we take care to raise the duties upon fine stuffs in such a way as to cover the manual labour; thus, supposing the same kind of stuff presents ten different qualities, and that the medium would be fixed at ten francs, the finest could pay twenty and

twenty-five francs, although the coarsest would pay but five.

We might also establish the duties upon the same basis, and only determine the medium weight of all the qualities of cloth, of the same general nature, by comparing those of equal length and breadth; the tariff might be fixed upon this medium, and raised or lowered, to proportion it to the superior or inferior qualities. After this manner, if one kind of cotton stuff or cloth, present five different qualities in weight and value, and we should establish a medium duty of five francs, the duty might be lowered for the coarser articles, and increased for those of finer quality, thus covering the manual labour by having regard to the value and fineness of the stuff.

It would require but little experience to distinguish the different kinds of articles of the same general nature; and the overseer, after having ascertained the kind, would have only to determine the weight of one yard of this stuff, to apply the duty.

It ought further to be observed, that in classing the different productions derived from the manufacture of wool, of linen, of cotton, &c. and establishing the duties for each class, the tariff is imperfect, since it cannot be applied, and varied according to the qualities which are comprehended within the same kind of manufacture, and consequently affords an unequal protection to industry: this system is also bad, in that it comprises in the same rate of duties, stuffs, which, though of the same general nature, differ very much in value, and in the cost of their manufacture. It is sufficient to establish this position, to take cloths for instance: in dividing them according to these principles, we shall make three classes: first, fine cloths, second, light fine cloths; third, coarse stuffs. In the first, we may include broad cloths, fine stuffs with long nap, ratteens of the Holland fashion, &c. The second will contain the cassimeres, the royal cloths, silesias,

fine ratteens, camlets, striped flannels, serges, (**les prunelles* and *turquoises*), wollens in imitation of crape, &c. &c. The third will comprehend, swan-skins, (*les molletous*), (*sagatis*), knit stuffs, serges for lining, (*kalmouks*), the coarser cloths, &c. &c. But how are we to distinguish and place in each division, the qualities of cloth which belong to it, when these qualities are so numerous, that they differ in value, imperceptibly, from three to one hundred francs? And admitting this to be possible, do not the qualities comprised in the same class vary almost to infinity? All the cloths which do not exceed thirty francs per ell in value, would be ranked as coarse cloths; those which exceed this price, would be received as fine cloths; thus (*kalmouks*), would be taxed with the same duty as the first quality of cloth, *d' Elbeuf*, and all cloths over the thirty francs, would pay as much as that manufactured from the finest Spanish wool, or the Italian silks: this method is attended moreover with the very great disadvantage of compromising the interests of the people, because the coarser productions, which they want, are taxed as high as those which, in commerce, are of triple or quadruple value.

What we have just said of cloths, may be applied to the different manufactures of cotton, hemp, linen, and silk; and I see no other way to establish a correct tariff of impost duties, but upon the principles here laid down.

When government, oppressed by necessity, thinks itself compelled to lay a duty upon the importation of a material, which is essential to the support of any particular kind of industry, it ought to repay the duty to the export of the manufactured article; without which, all competition in foreign markets would be impossible. This return ought to be made without any other formality than to determine the quantity of imported material used in the manufacture of the article exported, when this material is not a production of

* Some of the technical words, names of manufactured cloths, cannot be translated by the help of Boyer's Dictionary. *Tr.*

our soil. It should be sufficient to make proof that the article was imported. The government ought to do more still; it ought to ensure the tariff upon the foreign manufacture, by the amount of the duty imposed upon the raw material, in order to give a fair chance for competition at home.

The laws regulating *impost* duties ought to be settled, and in a manner unchangeable. Nothing so much deranges private fortune, nothing so much destroys confidence, as to permit frequent changes in this respect; a diminution of the duty upon an article, ruins him who has a stock on hand, and enriches him who has not; an augmentation produces a contrary effect upon the same individuals. A changeable legislation disconcerts the best planned enterprises, and baffles every calculation; a duty, trifling in appearance, laid upon the importation of an article, might destroy a manufacture of great importance, and government would run the risk of sacrificing a national advantage of some millions to effect the receipt of a few thousand francs.

When any kind of industry is established under a known system of legislation, whoever undertakes the enterprise, embarks his fortune and his labour upon the guarantee which it gives him.—This system cannot be changed to the injury of the manufacture, but in violation of good faith, and abuse of power.

When a government grants certain favours, to create, or impart a new kind of industry, it cannot withdraw them as soon as the occasion for this industry ceases. It is bound to the manufacturer by a solemn compact; it has, so to speak, itself directed the employment of his capital, time, and labour, and to consummate it with his ruin, would be in violation of every law of justice and humanity.

Whatsoever kind of domestic industry is established, the government owes it protection: from its first existence the only inquiries should be, whether it will be advantageous

to the country, whether other manufactures may not be injured by it, whether the labour might not be better employed, for instance, in wool, than cotton; these being satisfied, it is sufficient that it exists. Government ought to consider the capital invested in these establishments, the habits of labour in which so great a part of the population is employed; and it would be equally unjust for them to sacrifice the fortune of the manufacturer, as to take away from the labourer his subsistence.

ART. IV.—*Sketches of Travels in Sicily, Italy and France, in a series of Letters addressed to a friend in the United States.* By John James, M.D. &c.

[Continued from page 341.]

VESUVIUS has, it is well known, spread its vast desolations in the neighbourhood of Naples. Dr. James does not mention the distance of Portici from the metropolis, but tells us that he reached it, on a ride from Naples, before sunrise.

‘The village of Portici is built upon the field of lava which covers ancient Herculaneum. This city was destroyed by the first recorded eruption of Vesuvius in the time of Vespasian, and the seventy-ninth year of the Christian era. It is well known that the situation of this city was forgotten and lost, for more than fifteen hundred years, and was accidentally discovered in making a perforation through the superincumbent lava, for the purpose of finding water. The village of Portici was built before this discovery; it is now a populous and beautiful city. Its distance from Naples is about six miles, from the top of Vesuvius three miles, and from the bay of Naples three miles. The view of Naples, Pausilypo, and the bay, are indescribably fine from every part of Portici, and a more delightful place of residence in every respect, cannot be imagined. The people do not even feel the least degree of apprehension in consequence of their

near vicinity to Vesuvius, but consider it only as a grand and sublime object, which adds beauty and interest to their scenery. The ordinary eruptions of this mountain, do not endanger the inhabitants of the villages and cities around its base, though the lava in 1810, flowed down to Torre del Greco, more distant from the crater, and a few miles south of Portici. Its progress was so slow that the people had ample time to escape. The king's palace at Portici was erected before the discovery of Herculaneum; in magnificence, and extent, it is not exceeded by any edifice at Naples. It consists of four wings enclosing a spacious square or court, through which the road passes to Pompeii. The two arched gates are ornamented with columns and sculpture, and form the principal decorations of two fronts of the palace. Arranged in a suit of apartments in this princely edifice, we saw a collection of statues, manuscripts, paintings, and other antiquities of Herculaneum.

‘ The paintings are all of that description called fresco, done in water colours upon plaister or stucco. In order to preserve them uninjured, it has been necessary to remove the walls, where the plaister upon which they were traced could not be detached, and, unless broken, or chafed in their removal, they are in astonishing preservation. The colours are strong, and the light and shade disposed, as in modern paintings; but we noticed many faults in the perspective, and what artists term foreshortening. The execution seems not to have been much laboured, and Mons. Bailey, a French gentleman who had spent considerable time at Portici, suggested that they were copies of good paintings, done in a coarse way, as rooms are frequently painted at the present time.

‘ One of the largest pictures of this valuable collection represents Theseus vanquishing the minotaur of Crete. The picture is in the form of an arch, and was taken from one of the niches of the forum. Theseus is of gigantic size com-

pared with the other figures. The minotaur is overthrown under the feet of Theseus, who holds him by one of his horns. Three young men placed at the side of the picture, seem to be viewing the combat. I could not assent to the justice of Mons. Bailey's remark, as applied to this and several other pictures, which seem to have been executed with great care and skill.

‘ In the apartments which contain the paintings, are a great number of statues of bronze and marble, small images of bronze, vases, lamps, lacrymatories, instruments of agriculture, and domestic utensils of all descriptions, which have been found at Herculaneum and Pompeii. The pruning hook was nearly of the same size, and form, as those we saw in the hands of the vine dressers near Pausilypo, and we could hardly distinguish the sculptor's tools from those now in use. There is a saw, in perfect preservation, but of coarse workmanship, as are all the iron utensils.

‘ An iron cuirass, a brazen helmet, and other pieces of armour, reminded us of the pursuits of men, who had been buried in oblivion near two thousand years.

‘ In another apartment is a most singular collection of combustible articles which were found in a charred state, and admirably preserved. Among these we noticed wheat, barley, beans, almonds, peaches, walnuts, apricots, figs, dates, &c. Many of these articles were perfectly preserved, without the least change of shape or appearance of decay. There were also, small loaves of bread, pieces of cloth, and bunches of thread, equally well preserved.

‘ Upon a loaf of bread about nine inches in diameter, we observed several letters and words, distinctly impressed. I did not copy them at the moment, but I find by turning to La Lande, the words and initials as follow:

“ Seligo C. Glanii E. Cicere.”

‘ The various remains which have been found at Pompeii do not show the effect of heat. In this museum are a skull

and bones of an arm from that city, not only entire, but white and strong.

‘After spending several hours in the galleries of Portici, we descended into the city from which most of its treasures have been recovered. The entrance to Herculaneum is but a few yards from the palace. The stairway leading to the ancient theatre has been blasted through compact strata of lava, about forty feet in depth, and as the excavation is oblique, we walked perhaps sixty feet upon stairs which have been blasted through the solid rock.

‘A guide went before us with a lighted flambeau, and in a single moment we opened our eyes upon objects, furniture and human habitations, which had been lost in oblivion more than sixteen hundred years.

‘In the silence, the obscurity and solitude, we seemed to have intruded ourselves among the spirits of forgotten dead, and we paused in breathless expectation! Might not the grave disclose some phantom to welcome and receive us, or to chase us from the threshold of the tomb, where no living soul may enter!

‘The imperfect light just enabled us to discover the extent of the apartment in which we stood. We had passed the vestibule of the amphitheatre to the proscenium or stage before the orchestra. The seats for musicians and the semi-circular rows for spectators, rising one behind another, were nearly entire. But how silent and dark! The echo of our own steps seemed an unhallowed sound interrupting the sacred repose of the dead! Where are now the thousands and tens of thousands who have spent their nights of rejoicing within these walls! The God of nature has laid the foundations of their everlasting monument, to which the pilgrim of the world may repair, to wonder and adore forever!

‘The lava, which overwhelmed Herculaneum, did not throw down and prostrate the edifices which, like the amphitheatre, were built with hewn stone. This theatre was

ornamented with a great number of statues of bronze and marble, which were all found entire, and have been removed either to the museum of Portici, to the Studio, or other cities of Italy. We regretted extremely that we could not have seen these antiquities in their original places, whence they have been sacrilegiously torn away. The stone employed in the walls of the amphitheatre was the fine marble of Paros, and the plan of the building so perfect that Palladio made it a model for the theatre at Venice.

‘The diameter of the semicircle of this building, including the corridor, is 234 feet, the length of the proscenium 130 feet; the number of ranges, or rows of seats, 21. It is said to be large enough to contain six thousand persons.

‘The statues and sculptured marble of various kinds, imbedded in lava, if removed with great care, were found to be uninjured.

‘The Forum is the largest edifice which has been uncovered, though now, on account of the rubbish thrown into it, inaccessible to the traveller. It is a square building surrounded by a perystile or portico, ornamented with forty-two columns, and paved with marble. The portico is composed of five arcades, each ornamented with statues. Two noble equestrian statues from this building, are now at the Studio. The Forum is joined by a common portico to two temples of smaller size, which are also ornamented with columns, and their vaults painted in fresco.

‘Another building, concealed from our view by the rubbish, is a tomb near the forum of about the same size as the tomb of Virgil. We presume, from the description, it is similar in design, and probably of the same period. It is ornamented on the outside with columns, but its interior is an apartment formed with brick twelve feet by nine, surrounded by niches in which were placed cinerary urns, that were found standing in their places.

‘ The floors of many of the temples and common dwellings were covered with mosaic or tessellated pavement. This beautiful work was made with small pieces of marble of various colours, so placed as to present a smooth polished surface, upon which were traced, by means of the arrangement of the coloured pieces, pictures of animals, arabesques and inscriptions.

‘ In the windows, sheets of mica, and thin plates of transparent gypsum were used instead of glass. We understand that some fine window glass, and broken goblets, were found at *Herculaneum*, but the pieces of this description deposited in the museum at *Portici*, escaped our notice.

‘ At present the excavations are discontinued; the reason assigned, is the danger of undermining the palace of *Portici*. Probably this is only an apology for a want of funds or curiosity, as the lava is so compact, that it is difficult to imagine the least danger of disturbing the foundation of the palace. The king is accused of a great want of curiosity and public spirit in things of this kind. Another very substantial reason assigned for discontinuing the excavations, is the fear of cheapening what has been already recovered, by glutting the public curiosity with too many similar articles.’

We must apologize to our readers for the great length of the above extract, which was necessary, in order to give an adequate idea of the subject. We owe a similar apology for the introduction of the following account of *Portici*.

‘ At the same time that *Herculaneum* was destroyed, *Pompeii*, situated on the opposite side of *Vesuvius*, was covered with ashes, earth and cinders. It was buried to such a depth, that like *Herculaneum*, its site was forgotten for ages. It does not appear that the matter which concealed this city for so many centuries was either heated, or that it fell in such a rapid manner as to destroy the inhabitants. The earth was probably thrown from the crater of *Vesuvius* by the volcanic explosion, which, when it ejected lava, forced with it, the su-

perincumbent strata of earth. The light sand, small pebbles and scoria, were projected so high in the air, as to fall like a shower upon Pompeii. That a great part of the inhabitants escaped seems evident from the fact, that so few human remains have been discovered, and no small articles of any considerable value. Yet that many perished seems equally evident, since about sixty skeletons have already been found. Pliny the naturalist perished during this eruption, a little distance from Pompeii, his body was found three days after he had left Stabie, about three miles distant, only in part covered with sand and ashes.

‘ We had walked half a mile along a lonely road, and entered a vineyard on the site of Pompeii. It is situated near the foot of the mountain upon a piece of ground which has a gentle descent to the south, and no building or village near, except the Auberge, half a mile distant, where he had left our carriage; within twenty or thirty rods we observed a long bank of earth, apparently thrown out of a ditch or canal, which on our approach, proved to be a street extending north and south in a straight line about half a mile. Having followed this excavation to its northern termination, we entered the gate of the city. The street before us was narrow, not exceeding eighteen feet, and paved with large blocks of lava, of irregular shape, but so fitted together as to present an even surface. On this pavement we observed the marks of carriage wheels which had worn considerable ruts, not more than four feet asunder, and left a stain of iron upon the stones. On each side were raised walks or parapets, for foot passengers, three feet wide, and twelve inches above the level of the street, leaving the space for carriages exactly twelve feet. Near the gate we observed on each side of the way, a number of plain sepulchral monuments, but one larger than the rest, and of a different construction, called the tomb of the gladiators. It is nearly of a square form, and placed a little higher than the level of the pavement on the west side

of the street. Its front is ornamented with well executed basso relievos, representing a combat. The earth has been removed from around this beautiful building without defacing its delicate sculpture, which has been as perfectly preserved as it could possibly have been in the securest cabinet. The marks of the chisel appear upon it, distinct, and recent, as if it had been very lately sculptured. We now crossed the street and entered a house, the front of which was almost entire. It consists of several small square apartments, which open outward into a court or portico, where were the remains of a fountain. The rooms were about ten feet by twelve, and the court perhaps twelve feet square. There were no windows toward the street, and the height of the building fourteen, or at most, eighteen feet. The walls are painted, and ornamented with medallions and basso relievos in stucco; all the smooth surfaces of the walls are painted light red or green, which serves as a ground upon which small figures are painted, representing birds, animals, flowers, fruits, &c. The pavement is a beautiful mosaic of polished marble, in pieces about the eighth of an inch square, and the colour so disposed as to represent figures of animals, urns, and arabesques. The houses were all built with small bricks, but plastered and painted both inside and out; nearly of the same height; and none larger than that we first examined. In a building nearly opposite to the first we entered, we observed the greatest deviation from the common plan of the dwelling-houses. This had a cellar, or basement story, which opened into a garden. In the cellar we saw a long row of earthen jars, of a globular form, standing in the places where they were found. They are supposed to have contained wine.

As we continued our walk toward the centre of the city, we examined a building which is called a shop, from the paintings in front indicating it, as well as some glasses and measures having been found when it was uncovered. Upon

a ledge of brick which probably served as a counter, stands an ancient hand mill for grinding wheat. It consists of two stones, convex on one side, and concave on the other. The upper stone is so concave above, that it served as a hopper, and is perforated in the centre. The friction occasioned by giving the upper stone a rotatory motion, upon the rough face of the under one, produced the flour, as in mills of modern construction. The whole apparatus is about four and an half feet in circumference.

‘Several temples have been uncovered which contained statues and inscriptions, as well as a great variety of sculptured marble and utensils, which have been removed to Portici and Naples, but their principal ornaments were of stucco, and their interior merely lined with polished slabs of marble. The columns were principally brick covered with plaister, and many are yet standing on their pedestals. The largest of the temples was dedicated to Isis. The outer walls are entire, and the marble linings remain in many places unefaced. The length of this temple is ninety feet, its width sixty; the columns are doric; nine and a half feet in height, with marble capitals. We saw at Portici statues of Bacchus, Venus, and Priapus, taken from the niches of this temple.

‘As far as the excavations have been extended the dwelling houses are found to be very similar to the one above described, and the streets are equally narrow.

‘After leaving the street by which we entered, and turning at right angles from it, towards the centre of the ancient city, we came to the forum which has lately been uncovered. It was surrounded by columns of marble and stucco about fourteen feet in height, some of which now remain upon their pedestals. On the most elevated side, and terminating the area of the forum to the north, stood a building ornamented with a portico. We judged that the design of this building and the forum, of which it formed a part, must have been singularly elegant. Continuing our walk through this part

of the excavations, we saw two small amphitheatres, called the tragic and comic; a temple of *Æsculapius*, and an amphitheatre for games and combats. The last is nearly entire, and as it stood in the highest part of the city, was barely covered with earth. It is large enough to contain fifteen thousand spectators. The arena is of an oval form, and its largest diameter one hundred and fifty feet.

‘The walls of the temples and theatres were all of brick, and the marble ornaments consisted of thin slabs, and linings. In the decorations and general design of the city, good taste and skill both in sculpture and architecture are evident; we saw no exceptions to this remark, unless the manner of painting the interior of walls was such. Pompeii was evidently a city of less wealth than Herculaneum.’

The perusal of this volume has afforded us much gratification; we take our leave with sentiments of sincere respect for the author, and if our approbation be of any weight we gladly give it to his purpose of publishing an additional volume. Remarks on the actual condition of England will be valuable from a man of his discernment and information. Indeed we cannot but think he will appear to more advantage there than in the character of a tourist through Italy: He disclaims with very commendable frankness and modesty all pretensions to classical taste and learning;—which is infinitely more respectable than to affect the *connoisseur*, like lieut. Hall and many other travellers—and his descriptions are by no means picturesque, but he gives his readers a good general idea of the objects that fell under his notice, and the estimable qualities of good sense and candour are perceptible in all his observations.

We hope in the next edition the numerous faults in orthography, so discreditable to a scholar that has attained the rank of an M.D. will be corrected.

ART. V.—*The Deaf and Dumb.*

THE attempt to procure means of instruction for this unfortunate class, in our country, originated at Hartford, in Connecticut, about five years since. It was so ordered by Providence, that a gentleman of liberal views, benevolent feelings, and high standing in society, should witness, in his own family, that some of the most interesting of our fellow creatures, might be cut off in a great measure from the enjoyments of life and the hopes of happiness, by being deprived of the faculty of hearing, and consequently of speech. He gathered round him a few friends, by whose assistance funds were raised to enable a person to visit Europe, for the purpose of qualifying himself to become an instructor of the deaf and dumb. This arduous and interesting enterprise was undertaken by the Rev. Mr. Gallaudet, of whose merits we can hardly trust ourselves to speak, lest we should be suspected of enthusiasm. A simple account of what he has done, and of the success of the institution under his charge, will form his best eulogium. We will barely observe, that his classical attainments, amiable character, and eminent piety, were an earnest of his success. He went in the first place to England: not meeting with a satisfactory reception at the London Asylum, he proceeded to Edinburgh. A very singular restriction had been imposed upon the institution in that city, with regard to instructing teachers in the art, which again thwarted the views of his mission. We would fain stop to animadvert upon an instance of illiberality, in this grand emporium of literature and science, had not a simple allusion to it already produced sufficient indication of conscientious visitings. They seem to have been sensible of the impropriety of an attempt to monopolize the means of charity, or at least, of the scandal which a publication of it was likely to bring upon their institutions. We are the less inclined to dwell upon it, because it was the occasion of Mr. Gallaudet's subsequent introduction to the benevolent Abbe Si-

card, in whose kind and friendly aid his most sanguine hopes were realized. The doors of the school at Paris were thrown open to him, and being familiar with the French language, his acquisitions were greatly facilitated. He was enabled to return to this country much sooner than had been expected, in consequence of an arrangement formed with one of the most intelligent and accomplished professors in that institution, Mr. Laurent Clerc, who was induced to accompany him. This circumstance also added great interest to the cause in this country. They arrived in August 1816, and soon after visited some of our principal towns, for the purpose of raising funds to commence an establishment. They were generally received with the most cordial welcome; a deep interest was excited; liberal subscriptions were made, and with the aid of \$5,000 from the legislature of Connecticut, in April 1817, the Asylum was opened. Since that time, its prosperity has been such as must delight the heart of every philanthropist. Whether we regard the admirable economy of its domestic arrangements; the prudent management of the board of directors; the persevering assiduity of the instructors; the good conduct and rapid progress of the pupils; or the bounteous liberality of the public; we know not which most to admire.

On the first of June 1817, it appears there were but about twenty pupils;—at the date of the last annual report there were forty-seven, and at this time there are upwards of sixty, from eleven different states in the Union: a number, considerably greater than is contained in the celebrated institution at Edinburgh, in which, by the last accounts there were but forty-three pupils. The terms upon which the benefits of the Asylum are afforded, are truly liberal, and worthy of the public bounty by which it has been endowed. The annual sum of two hundred dollars, is the whole charge for each pupil. We may form some idea of its charity by the following statements.

There had been disbursed, June 1st, 1817, shortly after the Asylum was opened, on account of the expenses and salaries of Messrs. Gallaudet and Clerc, furniture, expenses of the agents for collecting subscriptions, books and postages, and incidental expenses, the sum of \$ 4,923 99.

At the same time the advances made by scholars amounted to but \$ 1,550.

By the second annual report, May 16th, 1818, it appears that the disbursements, the year preceding, for tuition, boarding the pupils, furniture for the Asylum, incidental expenses, &c. amounted to the sum of \$ 9,308 56.

The receipts from pupils during the same period, were, \$ 6,361.

The annual report for 1819, exhibits a statement of disbursements, by order of the directors, for similar objects, amounting to \$ 11,681 47.

While the receipts from the pupils were but \$ 5,843 20.

The sum paid by them, does not, in fact, cover the actual expense of boarding and tuition. We can readily conceive how the expenditures of such an institution, should, at the outset, be very considerable, and that there must be many embarrassments in the way of affording instruction to the deaf and dumb, and taking charge of such a family, which, those who are not familiar with them, might not understand. We rejoice that the liberality of the public has enabled the directors, not only to meet these expenses, but to extend their views, and lay the foundation of better accommodations for these children of misfortune.

It was feared that the proposed location of the Asylum, might excite associations of a political nature, which would operate to its disadvantage. But there was a redeeming spirit in the cause itself, superior to all prejudices; and the donations have, generally, been most liberal. If there is cause for complaint any where, it is against the legislature of the state of Connecticut. One would suppose, that the

legislature of a state, distinguished for the piety of its clergy, and the celebrity of its university, and which has a fund of more than a million appropriated for the use of common schools, would have seconded the effort to found a school for the deaf and dumb within its limits, by something more than a conditional grant of five thousand dollars—a sum barely equal to what the legislature of Massachusetts has determined to appropriate, annually, for four years, to purchase the benefits of this same institution for her own unfortunate children. It should not be forgotten, however, that this is a small state, where ideas of public expenditure are formed upon principles of the strictest economy: the highest salary, under their government, does not exceed one thousand dollars.

It is presumed that a concise view of the donations which have been made on account of this institution, and the state of the funds, at the date of their last report, will not be uninteresting.

| | |
|--|--------------|
| Amount of individual subscriptions, - - | \$ 20,886 50 |
| Grant from the state of Connecticut, - - - | 5,000 00 |
| (This appropriation to constitute a fund for the education of their own indigent deaf and dumb.) | |

| | |
|---|----------|
| Legacy of Mrs. Harriet Lewis, - - - - - | 2,000 00 |
| Contributions from churches in Connecticut, - | 2,646 00 |

| | |
|---|-------------|
| Appropriation by the legislature of Massachusetts, for the education of their own deaf and dumb, \$ 5,000 a year, for four years. | } 20,000 00 |
| | |

| | |
|---|----------------|
| Grant from the United States, twenty-three thousand acres of land, estimated at | } \$ 23,000 00 |
| | |

The places which have been most distinguished for private liberalities in this cause, are Hartford, Boston, Albany, Salem, Philadelphia; upwards of \$ 1,700 has been contributed by the inhabitants of this city. Near a thousand dollars was presented to Mr. Gallaudet, on account of the Asylum, by the visitors at Ballston and Saratoga, in August, 1818. Some instances of private munificence have been truly noble.

Mr. Elias Boudinot, of Burlington, New Jersey, and Mr. William Phillips, of Boston, gave, each of them, five hundred dollars. Messrs. William Gray and Israel Thordike, of Boston, Stephen Van Rensalaer, of Albany, and Daniel Wadsworth of Hartford, gave, each, three hundred dollars; we observe several subscriptions of one and two hundred dollars; and there were many others, no doubt, upon a scale of liberality equal to the foregoing, considering the relative ability of the donors. The grant of Congress was advocated by the Hon. Speaker Clay, and by many distinguished members from the south and west, and may be considered as one of those ties which bind the different parts of this nation together, and will help to preserve our union entire, amid the storms of party politics.

With regard to the state of the funds, after appropriating \$ 8,860 85 to the purchase of the Scarborough place, (an eligible property in the vicinity of Hartford,) for the accommodation of the Asylum, and the erection of suitable buildings, the treasurer's last account presents the following exhibit:

| | | | | |
|--|---|---|--------------|---|
| Phoenix Bank stock, | - | - | \$ 12,345 00 | . |
| Cash in hand, | - | - | 2,423 48 | |
| | | | <hr/> | |
| | | | 14,768 48 | |
| From which we should deduct, borrowed | | | | |
| from Phoenix Bank, | - | - | 3,000 00 | |
| | | | <hr/> | |
| | | | \$ 11,768 48 | |
| This sum, together with a fair estimate of | | | | |
| the avails of the grant of congress, say | - | - | 23,000 00 | |
| | | | <hr/> | |
| | | | \$ 34,768 00 | |

certainly constitutes a respectable foundation for usefulness, without taking into view the appropriation of \$ 20,000 by the Massachusetts's legislature, to defray the expense of educating their own deaf and dumb. We cannot but hope

that something further will be done by the state of Connecticut, after the example of liberality, which has been exhibited throughout the union. Since the grant of congress, upon application of the directors, the corporate name has been changed, from "The Connecticut Asylum," &c. to that of "The American Asylum at Hartford, for the education and instruction of the deaf and dumb."

Having given this cursory view of the origin of the American Asylum, the public liberality towards it, and the state of its funds, it remains for us to furnish some little historical sketch of the art of teaching the deaf and dumb;—to exhibit the advantages which it unfolds, and the degree of mental improvement which they are capable of attaining.

The early opinion appears to have been, that the deaf and dumb were incapable of acquiring knowledge beyond a very limited degree, and even as late as Dr. Johnson's time, their education was styled "a philosophical curiosity." So that the art, now successfully practised, is of modern discovery. Frequent attempts, however, were made during the seventeenth century, in different parts of Europe, with various but limited success. In more recent times, it has been extensively and successfully practised in Paris, Leipsic, London, and Edinburgh. See Rees's Cyclopaedia, article Dumbness. We are there informed, also, that the accounts given to the public of these various efforts, have had but limited circulation; and all claim to be the inventors; indeed, the most eminent instructors of later times published no account whatever of their systems, with the exceptions of the benevolent Abbe de l'Epee, and his successor the Abbe Sicard. Theirs have been full and satisfactory; the work of the former has been translated into English, but that of the Abbe Sicard, which is better, has not. It is entitled "*Cours d'instruction, d'un sourd muet de naissance, pour servir a l'education des sourds muets, &c. avec figures et tableaux,* par R. Sicard," and was printed at Paris in the year 1800. The

names of these two individuals, are entitled to rank among those of the most distinguished benefactors of the human family. The character of the Abbe de L'Epee has been beautifully illustrated in an interesting little drama, founded upon fact, by M. Bouilly, entitled "Deaf and Dumb." A translation into our own language has lately been published at Hartford, with a neat preface by Mr. Clerc. The origin of their exertion and discoveries in this admirable art, is thus recounted in an address written by Mr. Clerc, and read by his request, at a public examination of the pupils in the American Asylum, May 28, 1818. The account could not be abridged, and will serve to give some idea of the attainments of this interesting man. We are informed, that very few alterations were made in the address as originally composed, and those, "such as not to affect the originality of its thought, language, or style."

'A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both deaf and dumb. The *Father Famin*, one of the members of the society of christian doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech; but was surprised by a premature death, before he could attain any degree of success. The two sisters, as well as their mother were inconsolable at that loss, when by divine Providence, a happy event restored every thing. The Abbe de L'Epee, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice; they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed were doomed by nature never to hear

or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbe sympathised with her on the affliction, and withdrew, full of the thought of taking the place of *Father Famin*.

‘The first conception of a great man is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of *signs*, as a series of drawings is a collection of *figures*, the representation of a multitude of objects, and that the Deaf and Dumb can describe every thing by *gestures*, as you paint every thing with *colours*, or express every thing by *words*; he knew that every object had a *form*, that every form was capable of being *imitated*, that *actions* struck your sight, and that you were able to describe them by imitative gestures; he knew that *words* were conventional signs, and that gestures might be the *same*, and that there could therefore be a language formed of *gestures*, as there was a language of *words*. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected; and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

‘Full of these fundamental ideas, the Abbe de L’Epee was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience and succeeded, in time, to restore his pupils to Society and Religion.

‘Many years after, and before his method could have attained the highest degree of perfection of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately the Abbe Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. *Time* only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbe de L’Epee. Mr. Sicard reviewed it and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy.’

We will venture also to make a short extract from the article, before referred to in the Cyclopædia, to illustrate de L’Epee’s system.

‘The Abbe begins early with rules and little phrases, and not, as is usual, with the declension of nouns and pronouns, because it is more amusing to the pupils, and furnishes better means of developing their faculties. The first or second day he guides their hands, or writes for them, the present tense of the indicative of the verb *to carry*.

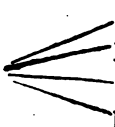
‘Several deaf and dumb persons being round a table,’ he says, ‘I place my new scholar on my right hand; I put the fore-finger of my left hand on the word *I*, and explain it by signs, in this manner; showing myself with the fore-finger of my right, I give two or three gentle taps on my breast. I then lay my left fore-finger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, on my shoulder, on my head, and on my back, walking all the while with the mien of a person bearing a load. None of these motions escape his observation.

‘ I return to the table; and in order to explain the second person, I lay my fore-finger on the word *then*, and conveying my right hand to my pupil’s breast, I give him a few gentle taps, making him notice that I look at him, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform; he laughs, takes the volume, and executes his commission very well.’

His ability to explain any metaphysical idea, however complex, or abstruse, is thus demonstrated in his own words.

‘ There is perhaps no word more difficult to explain by signs than this, *I believe*. I effect the explanation of it in the following manner: having written upon the table “ *I believe*.”

I draw four lines in different directions, thus:

I believe 

- I say *yes* with the mind: I think *yes*.
- I say *yes* with the heart: I love to think *yes*.
- I say *yes* with the mouth.
- I do not see with my eyes.

Which signifies, my mind consents, my heart adheres, my mouth professes, but I do not see with my eyes. I then take up what is written upon these four lines, and carry it to the word *I believe*, to make it understood that the whole is then comprised.

‘ If, after this explication, I have occasion to dictate the word, *I believe*, by methodical signs, I first make the sign for the singular of the personal pronoun, as I have shown in its place: I next put my right fore-finger to my forehead, the concave part of it being deemed the seat of the mind, that is, the faculty of thinking, and I make the sign for *yes*: after that, I make the same sign for *yes*, putting my finger to that part which is commonly considered as the seat of the heart, in the mental economy, that is, our faculty of loving; I proceed to make the same sign for *yes* upon my mouth, moving my lips: lastly, I put my hand upon my eyes, and,

making the sign for *no*, show I do not see. There only remains the sign for the present to be made, and then I write down, *I believe*; but when written it is better understood by my pupils, than by the generality of those who hear. It is perhaps superfluous to repeat, that all these signs are executed in the twinkling of an eye.'

For a more particular account of the course pursued, see the works referred to, and the admirable address of Mr. Clerc, which we think will be found to demonstrate something more than a 'philosophical curiosity.' The term might perhaps be applied, still, with considerable propriety, to that part of their education which consists in teaching them *to speak*; an attempt, which, for the best reasons, has not been made at Hartford. The better opinion certainly is, that this is a 'comparatively useless branch,' of the education of the deaf and dumb; as such it has been entirely abandoned by the Abbe Sicard, although it appears to have received considerable attention from his predecessor, and has been carried to some degree of perfection at Edinburgh and London. It is attended however with very great labour and waste of time, and as Mr. Clerc observes, 'this artificial speech, not being susceptible of complete improvement, nor of modification and regulation, by the sense of hearing, is almost always very painful, harsh and discordant.' Nevertheless, he pays a just compliment to the attainments of Mr. Braidwood's and Dr. Watson's pupils, in this particular, whom he visited in company with the Abbe Sicard. The reasons for neglecting it altogether in the American Asylum, are assigned, in the last annual report of the directors, and appear to us abundantly sufficient.

The situation of the uneducated deaf and dumb, in whatever point of view it is regarded, calls loudly for commiseration. Whether they have any idea of God and a future state, is problematical. One of Mr. Clerc's answers relative to his situation before he was instructed, is to this effect—

I had a mind and did not think, I had a heart and could not feel.' We have ourselves had occasion to observe their peculiar emotions upon the decease of a friend. They seem to regard death as an act of arbitrary cruelty; they look upon the lifeless clay with a cold and despairing horror—there is no reference to a governing providence—no idea of a continued existence of the spirit—no glimpse of a future resurrection—no hope of again meeting in a better world. All other sorrow, upon such occasions, is swallowed up in sympathy with these unhappy objects. The grave to them is the lone abode of misery. No tear assuages their grief—no sigh relieves their anguish—the full weight of the curse of sin seems to be concentrated upon their souls.

Independent of this first and most important consideration, they are necessarily deprived of a great part of the enjoyments of social intercourse, upon which they are made peculiarly dependent for their limited happiness, and often become a burden to themselves, to their friends, and to society. The expression of their speaking eyes, however, upon every little attention, their unequivocal gratitude for kindness, their rapidity of comprehension, and their active ingenuity, indicate the existence of mind and heart, and seldom fail to excite a lively interest in all their acquaintance. To develop and call into action these powers, to teach their minds to think, their hearts to feel, and their souls to pray; to bring them into the pale of society from which misfortune had excluded them, and to prepare them to inherit a better world hereafter, is the object of their instruction. The result shows that they are capable, not only of becoming useful and happy members of society, but of grasping the most sublime and intricate truths. All scepticism upon this subject will be put to rest, by a mere perusal of Mr. Clerc's address. The advances made by the pupils at Hartford, as appears by the different reports of the directory, and more particularly by the specimens of their composition accompany-

ing the second annual report, are truly gratifying and wonderful. D.

ART. VI.—*Explanation of the Coloured Engraving.*

[Extract from Neale's *Travels in Germany, &c.*]

KÖNIGSTEIN ON THE ELBE.

'INSTEAD of dwelling upon the cabinets of Dresden, the reader will be, perhaps, better pleased to be made one in a party to the hill fortress of Königstein, which is distant about sixteen miles up the Elbe. After passing through the village of Pirna, memorable for the surrender of the entire Saxon army to Frederick the great, during the seven years' war, we soon arrived at the foot of the rock on which the castle stands, where we left our carriages, and commenced the ascent. As soon as we reached the first gate, we were challenged by a sentinel posted on the walls above, and after a short delay received permission to approach by a very steep road cut through the 'living rock,' which reminded me of a similar, but smaller path, hewn in the rock of Dumbarton castle, in Scotland.

The buildings are placed on the summit of an enormous mass of free-stone, insulated like that of Dumbarton, and hanging over the Elbe, as the latter does over the Clyde. The height is 1800 feet perpendicular, and wherever a weaker spot occurred, the rock has been blasted, and walls added, so as to render escalading impossible. There is no other approach than that before-mentioned, and all provisions, ammunition, artillery stores, &c. are lifted into the body of the fortress by means of a crane and pulleys. The works were commenced during the sixteenth century by the Elector Christian the First; succeeding monarchs have added magazines and bomb-proof casemates, and the present Elector has considerably augmented the defences and accommodations for troops. It is now an impregnable place of deposit for the archives and treasures of Saxony, and commands the passage into Bohemia by the Elbe.

We were shown a surprising well which supplies the garrison with water; it is 1700 feet in depth, and four feet in diameter, cut through solid rock, and has generally 80 feet of water standing in it. The sinking of this well was the labour of forty years; it was finished in 1553, since which time the spring has never been known to fail, and is calculated to supply a garrison of 1600 men, which the casemates will contain in the event of a siege. From this well thirty-six buckets of water are daily drawn up by means of a large wheel trodden round by four men; each draft requiring 800 steps. We drank of its waters in a wooden goblet turned by the hands of the Elector Augustus the First. Within one of the octagon towers is a dining-room occasionally visited by the Electors; it was formerly encrusted with mirrors, but these have been shivered, and partly liquified by the frequent assaults of the electric fluid during thunder storms; the tower has been lately supplied with conducting rods of metal, which have put an end to these disastrous visitations. From a window below we were shown a projecting pinnacle called *pagenbetten*, or the page's bed, to which a singular anecdote is attached. It is recorded that one day while the Elector John George the Second was dining in this tower, Charles Heinrich Van Grunau, one of his pages, having got excessively intoxicated, crept out from a window, and laying himself down upon the edge of the rock overhanging the Elbe, fell fast asleep. The Elector, on being shown his perilous situation, first caused him to be well secured by means of ropes, and then to be awakened by a flourish of drums and trumpets; and after permitting him to contemplate the terrific spot on which his intemperance had placed him, he was drawn up in safety to the window.'

ART. VII.—*Miscellaneous Articles.*

American Manufactures.—[It is obviously incumbent upon the editors of a literary journal, to observe a strict neutrality as to all questions that divide the political parties, either of the United States, or any particular state. This rule does not, however, as we conceive, forbid a comment upon the cogency of arguments published in books or pamphlets, on either side; provided always that such remarks are made with perfect impartiality.]

Fully persuaded of the great importance of the question which has agitated the public mind in a degree by no means adequate to its consequence, and now occupies the attention of congress in the discussion of the proposed new tariff; we long since invited a disquisition of it in our pages. We hoped that some new light might perchance be elicited, and other minds be drawn towards a subject that was evidently not generally understood. These expectations have not been fully realized.

The subject has not yet been placed fully before the nation. The congressional debates will probably supply us with an able exposition of the doctrines of political economy, which apply to the occasion. Meantime, in pursuance of our original design, we insert the following essays, which have been lately communicated; repeating however the opinion formerly expressed that *facts* are still wanting, and that the neglect of facts, is much greater on the part of the anti-manufacturers, than on that of their opponents.]

Political Economy.—There are few subjects so interesting to mankind as political economy, which is in its broad, liberal signification, the occasion of promoting national wealth and power, and individual happiness.

Errors, always injurious, are above all so in political economy, and frequently destroy the energies of entire nations and blight their hap-

piness, for centuries together. Indeed a large portion of the miseries of mankind may be traced to this source.

Wisdom on this point is no less prolific of advantages, than error is of misery. To multiply exemplifications is not necessary. A few of the most prominent may be worth showing.

Spain and Portugal are striking and monitory examples. Blest by nature with every advantage, a wretched policy has rendered them poor and dependent for the very necessaries of life, upon the industry of other countries.

Portugal affords the most instructive example, because the cause of her ruin, is distinctly ascertained, and her progress from prosperity to impoverishment was singularly rapid.

About the close of the 17th century, woollen manufactories were established there, which supplied all the demands of the country and the colonies, yielded immense wealth to the nation, and profitable employment to a considerable portion of the people. The importation of woollen goods was prohibited until a treaty was negotiated in 1703, by the British Minister, Mr. Methuen, which removed the prohibition as to British woollens, which were, however, subject to a duty of twenty-three per cent. Notwithstanding this duty, and the flourishing state of the manufactory, such quantities of British woollens, were thrown into the market, and sold at such reduced prices, that the domestic manufacture was destroyed—the manufacturers ruined—and their workmen thrown out of employment.

Mr. Methuen's treaty, (1703) by taking off the prohibition of British cloths, and by providing that neither these, nor any of the British woollen manufactures in Portugal, should hereafter be prohibited, was the immediate ruin of all the fabrics in that country. [British merchant, vol. 3. p. 76.]

Let it not be supposed that the ruin befel the woollen manufactures alone. The whole nation deeply felt the consequence. It was drained of its specie to pay for the woollen cloths which it could and ought to have made at home. A universal paralysis of industry took place, and the nation was virtually colonized.

'From that treaty's taking place, the balance of trade began to take place: and the year 1703 was the first year we began to bring off the silver of that nation.' [ib. 2. 35.]

'Had we any balance before from Portugal? And do we not now gain every year a million by that treaty?' [ib. 3. 38.]

'After taking off that prohibition, we brought away so much of their silver, as to leave them very little for their necessary occasions: and then we began to bring away their gold.' [ib. 3. 15.]

This case is worthy of the most serious consideration of our statesmen. It furnishes a lesson of incalculable importance, which cannot be neglected without the most pernicious consequences. All its details may be seen in the 'British Merchant,' a valuable work, the joint production of Charles King, Josiah Child, Theodore Jansen, and other merchants of great eminence.

England affords a strong case on the other side of the question. That country owes a large portion of its power, influence, and resources to the sound policy of Edward IV. and queen Elizabeth, who held out liberal encouragement to foreign artists and manufacturers, to introduce those branches of business which at present enable her to lay the world under contribution. The seeds of prosperity, sown by those monarchs, have struck deep root, and brought forth fruit in abundance.

The wise policy of Sully and Colbert gave a great impetus to the prosperity and resources of France,

and enabled her to draw wealth from most of the countries in Europe, as Great Britain does at present.

These cases, to which large additions might readily be made, are amply sufficient to establish the great importance of this science, and the necessity for its being more generally studied than it has been in a country, where the avenues to public patronage are open to every man of good character, to an extent unknown in every other.

This, like every other science, has its maxims and principles, an attention to which is necessary to a statesman, as an attention to the chart of a difficult coast, is to a mariner. They are to be found scattered through the writings of eminent philosophers and statesmen, and are worthy of being deeply studied by every man, who desires to form a correct estimate of national policy.

Subjoined are a few of these maxims—more shall be communicated hereafter.

'Imports of manufactured or finished commodities should be permitted only from countries receiving from the importers, a greater quantity, and more in value of their natural products or manufactures.' [Mortimer's lectures on the elements of commerce, p. 91.]

'Imports of manufactured commodities from countries, which do not consume any of the manufactures of the country importing them; ought to be entered only for exportation; but the permitting them to be imported for home consumption, even though they were to pay a duty of forty per cent is highly impolitic, and if you have a rival in manufacture at home, it is pernicious in the extreme. [Idem. p. 93.]

'Trade requires as much policy as matters of state, and can never be kept in a regular motion by accidents: when the frame of it is out of order, we know not where to begin

to mend it, for want of a set of experienced builders, ready to receive applications, and able to judge where the defect lies.' [Idem. p. 157.]

'The constant prosperity of our trade and navigation, greatly depends upon taking less of the produce and manufactures of other nations as they decline in the importation of ours, and in the taking more of the produce of those countries which increase in their imports of our produce and manufactures.' [Postlethwait's Dictionary, I. p. 18.]

'That nation is certainly the wisest that so conducts its affairs, as to sell more to other nations, than it buys of them, in order to keep the advantage in its favour.'

'By importing rather foreign materials for manufactures than things manufactured. [Idem. p. 758.]

'The advantages and increase of riches expected by trade, depends upon our exporting more goods than we import, to which nothing can conduce so much, as the producing and manufacturing at home, as many sorts of goods as is possible, or having them from foreign parts for transportation, so cheap and good as that they may be preferred by, and sold again to other foreigners, before the goods of such other nations as are our competitors.' [Idem. p. 759.]

'Without an extensive and profitable commerce, we cannot find, either in monarchies, kingdoms, or republics, a country well peopled, plenty, or splendour, armies, fleets, or fortresses to protect and render us considerable; nor can an extensive and profitable commerce subsist, without the concurrence of many good manufactories.' [Ustaritz on commerce, vol. I. p. 2.]

Manufacturing establishments, not only occasion a positive augmentation of the produce and revenue of society, but they contribute essentially to rendering them greater than they could possibly be with-

out such establishments.' [Hamilton's report.]

'The husbandman himself experiences a new source of profit and support from the increased industry of his wife and daughters: invited and stimulated by the demands of the neighbouring manufactories.' [Idem.]

'The substitution of foreign for domestic manufactures is a transfer to foreign nations of the advantages accruing from the employment of machinery in the modes in which it is capable of being employed with most utility to the greatest extent.' [Idem.]

Political Economy. This science of political economy is comparatively new. It is only within a few years that its principles have been properly investigated, and ascertained. A very frequent result of the improvement, made in any art or science is, that the maxims, and principles are simplified; artificial complexities are explained, and much of false doctrine is unlearned and discarded. It has fared so with the science in question, and the labours of Smith, Malthus, Ricardo, Say, &c. have demonstrated the futility of intricate and unnatural regulations and restrictions; as means of advancing national wealth, or promoting commercial prosperity. It is our misfortune however in this country, to look more to the established systems of Europe, than to the reasons for continuing or changing them: thus, just as the absurdity of the English system of poor-laws, is universally admitted there, and their existence acknowledged to be a vital evil, we are imitating them in their most objectionable extent, preferring to learn by experience rather than by example, that we could better have done without them. Thus also, just as the light of inductive philosophy, has taught the old world the folly of restric-

tions upon trade, forced manufactures, and all the artificial unnatural system of corn-laws, bounties, prohibitions, &c. we are likely to adopt the cast off notions of England, and trammel ourselves with the manacles, which she is throwing aside. The change will, to be sure, be gradual there, and the more natural scheme of industry, must be slowly substituted for the one which now, like the excitement of a fever, gives a hectic and false appearance of health to the political body; but it is impossible not to see that the change is taking place—the public mind is gradually preparing for it. The corn-laws enable the farmer to pay higher rents for his farm, but without enriching him, because he must pay more wages in proportion, and all his expenses are augmented. The effect of this policy is to enable the wealthy land owners, to squander the hard earnings of their impoverished tenantry, in their splendid palaces, at the metropolis—or to support a more regal style in the luxurious climates of Italy, and France. This pernicious system is fast reducing England, considered relatively to the continent, to what Ireland has long been in relation to England. The Irish labour and are half starved, in order that the duke of Devonshire, and the rest of the great *absentee* lords and gentry, may riot in splendour in England; and at this moment England is not more full of these absentee Irish, than the continent is of *absentee* English. The corn-laws and all the rest of the restrictive system, tend manifestly to keep prices high: a man therefore who residing within the country, is paid according to these prices, and pays also at the same rate, is in no better circumstances, than if he lived cheaper, and received less. But a land owner, that receives high rents, because the price of corn is high, where his land is; and lives

cheaply because his residence is in a country where the price of corn is low, has manifestly an advantage. This it is that sends thousands of Englishmen of property, to expend in the cheaper countries of France, and Italy—where there are no corn-laws—the money, drawn from the oppressed and suffering English tenantry. A policy so suicidal cannot last long, and though the aristocracy interested in its continuance is powerful, their opposition cannot avail against the force of public opinion, and the evident interests of the nation. A repeal of the corn laws would at once render the peasantry happy, and contented; for they would subsist easily on cheap provisions, wages would fall in consequence, rents would fall, the whole labouring part of the community would be benefited; but the rich absentees would find themselves cut down to half their present income, just half therefore of the sums now expended upon French and Italian industry, would be saved to the country, and would make the nation, so much the richer.

Notwithstanding these plain facts, we are urged to adopt the restrictive system, with the beacon light of England's baleful example before our eyes. Our ships are to be turned into spinning jennies, and our ploughs into shuttles. And the arguments used are plausible though fallacious. Our industry, it is said, must be encouraged, *our* manufactures promoted, *our* people employed, &c. In short, national pride, and national sympathy, are enlisted in favour of the spinning jennies and the shuttles.

Now it may safely be admitted, that the circumstances of this country exempt it from the operation of all those rules, which the soundest political philosophers, of the old world, have established from the collected experience of ages. But how much is gained by this admission? let us see.

The first and most prominent fact, that strikes our minds, when we advert to the peculiar situation of the United States, is that there is a vast amount of capital unemployed; and the inquiry therefore is, how to dispose of that capital, to the surest and most permanent advantage. It is contended that the most advisable plan would be to induce its investment in manufacturing establishments, and to guard these establishments from the dangers of foreign competition, by prohibitory impost duties. In the first place it is worthy of consideration, that wealth does not constitute prosperity, nor power, nor happiness, and that if ten millions of people, are employed at easy healthful labour to produce an aggregate of one hundred millions of dollars, the system is preferable to one which, leaving nine millions of the people idle, will enable the one million that labour to produce twice the amount, or two hundred millions of dollars. That is to say, custom house receipts are no safe data on which to found speculations on national prosperity—because the amount of money poured into a country, to purchase its products, is not a sure criterion of the happiness, or *permanent* wealth of that country—since it may all be destined to purchase the labour of a few, which *few* have an artificial value put upon their products, in consequence of the restrictions imposed on all other modes of industry. Thus Spain, when first possessed of South America, was supplied with immense *wealth*, (so called) by the labour of a small proportion of her people; those, to wit, who dug the gold from mines of Potosi. But this wealth was fallacious—and the country, in fact, grew *poorer* as the imports of gold and silver increased; poorer in all the essentials of power, happiness, and virtue. The great *wealth* of England, therefore is no proof of the success of her system: let us look to the happiest na-

tion, not the richest, for our model. In the next place—it is to be observed that we prove nothing in merely establishing, that the investment of capital in manufactures, secured from foreign competition, would be productive of profit to the manufacturers, or even to the nation. The inquiry remains, whether the same capital otherwise employed, would not be more profitable, or at least productive of equal profit, with less inconvenience and insecurity. Capital lying idle, is certainly worse occupied than vested in *any* scheme of industry—but manufacturing may nevertheless not be the best employment for it.

The condition of our agriculture is worthy also of consideration. Such has been the demand for the products of our soil, that the prices which they brought, would pay not only for the production, but also for the transportation of them over the worst roads in the world to a very great distance. This prosperous season has gone by, and flour, is now at half its former price. But is not the remedy in our hands? Lands near the sea ports, are held at a very high price, and the corn raised on them, cannot, in consequence, be sold to much profit. Nor can it be brought from the interior, because of the cost of transportation. Suppose then this idle capital, alluded to above, should be applied to facilitate the transportation of produce, from the interior of the country, where land can be bought for three or four dollars the acre, to the sea ports. Suppose that it should be expended in roads, and canals, so as to render it as easy and cheap to bring flour from Alleghany county, Pennsylvania, (for instance) as it is now to bring it from Chester county. Flour raised in Chester county, where land sells for between fifty and one hundred dollars the acre, will pay the farmer well at two dollars the bushel; if

it could be brought without expense from land that cost only five dollars, surely it would pay much better at one dollar per bushel. The fact is that only a small part of our soil is available now for the purposes of profitable agriculture, because of the want of canals, &c. Let them be made, and we shall still supply the world with bread.

Great manufactories bring immense profits to large capitalists; but are liable to numerous accidents by fire, and flood; are interrupted or destroyed by wars, and are subject to the caprice of legislative majorities for the protection indispensable to their existence. Roads and canals, once established, are not subject to these accidents, nor dependent on such protection. Let our general and state governments guarantee a fair remuneration for all investments in such improvements, and when they are made, it will be time to let agriculture take care of itself. Then manufactures will be the proper subject of our care, but let us beware how we divert into a doubtful and insecure investment, capital which, applied to internal improvement, would establish complete inland navigation, furnish us with fine roads, and rail ways into every county, and thus render our country the garden and the granary of the world. E.

Philadelphia Society for the promotion of Agriculture.—It has been lately determined by this association, to publish their transactions more frequently than heretofore, and of course in smaller volumes. This change of plan is much for the better, and as it is in conformity with the opinion we ventured to advance upon this subject in the March, No. (p. 249) it also removes the only cause of complaint against the conduct of an association eminently fitted by talents and zeal, to be of the greatest utility and value.

We know this society has con-

stantly supported an active correspondence with eminent agriculturists in Europe, and the volumes of its transactions will, we trust, be widely and beneficially disseminated through the country. There is much reason to regret that a want of adequate funds prevents the more frequent offer of premiums to successful experiments.

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Historical Memoirs of Napoleon. Book, ix. 1815, translated from the original MSS. by B. E. O'Meara. Philadelphia, republished by A. Small, 1820.

No recent publication has excited so much curiosity as this, which comes professedly from the ex-Emperor himself. It is however a meagre volume, as to historical developments, and contains but little more than has already appeared in the work of Gen. Gourgaud. Whether it be really from the pen of Napoleon, is a question, which cannot be very satisfactorily decided, by any intrinsic evidence; the blame cast on all the officers, entrusted with important commands under his orders, may be considered characteristic, or the contrary according to our preconceived opinions of Napoleon's temper, and disposition. It would seem to be an unaccountable want of magnanimity to stigmatize the character of the brave men that were martyrs to his cause; and yet it is natural in the bitterness of disappointment, to seek consolation in throwing the reproach of mismanagement from himself. The praises repeatedly given to Napoleon's conduct, would be ridiculous vainglory, if uttered by himself; and there is still another reason for doubting the authenticity of the work,—that is, the evident tameness of the narrative, and the minuteness of detail with which the account of the preparations for war are given, so unlike his former style of composition.

On the other hand, the reasons for the plan of the campaign, which was adopted, and the comparison of it with others that were proposed but not approved, and the descriptions of the military operations immediately previous to the battle of Waterloo, are given with a spirit and animation worthy of the great captain.

On the whole we consider it but just, to suppose it not the production of Napoleon, until at least he has had an opportunity of acknowledging, or disowning it. And at all events it matters little, for there is no disclosure of circumstances, or motives before unknown, nor any details given that others beside Napoleon, had not opportunities to be acquainted with. Some strictures have been published by Marshal Grouchy, upon that part which attacks his military reputation and censures him for not being at Waterloo. He convicts the author (be he who he may) of some palpable errors, and mistatements. And he argues—perhaps as the mildest mode of contradiction—that Napoleon could not have made such assertions, and therefore that the book does not proceed from him.

The *London Literary Gazette* treats the belief of its being the work of Napoleon, with vehement ridicule and scorn.

Anastasis or Memoirs of a Greek. Republished at Philadelphia, by M. Carey, and Son. 1820.

This tale is intended to mingle amusement with instruction, by delineating the manners and customs of modern Grece, Turkey, and Egypt, in the form of a satirical romance. The minor British Reviews, speak of the work in terms of the most unqualified praise, and some of them go so far as to compare it with Anacharsis. We confess it seemed to us rather heavy and tiresome, although full of striking and picturesque descriptions. The ad-

ventures of the hero, are imagined after the models of Gil Blas and Don Juan; and are by no means interesting. Every thing relative to Greece must possess indeed a degree of interest, but it is not agreeable to be obliged to associate with the idea of classic ground, such scenes of vulgar profligacy, of which the book before us is almost entirely made up.

It is attributed to the pen of Mr. Thomas Hope, and is believed to convey an accurate picture of the present degraded condition of the country of Homer and Socrates.

Tales of My Landlord. A new edition of the three series of these novels, is about to be published in a uniform style, by Mr. Maxwell, Philadelphia. The first series has just appeared in three volumes, 12 mo: neatly printed on good paper, and embellished with a beautiful vignette, drawn and engraved by Mr. Kearney, the subject of which is taken from the introduction to Old Mortality. The circumstance which will probably be thought most commendable in this undertaking is, that the price is to be only sixty-two and a half cents, for each volume—little more than half the usual cost of books of the same size and appearance.

The Sketch Book, has been reviewed and highly praised in the New Monthly Magazine, Blackwood's Edinburgh Magazine, and the Arcadian, a new journal published in London.

There is a Journal published semi-weekly at Leipsic, entitled 'America depicted by herself.' It is in the German language, but is exclusively devoted to the politics and literature of the United States.

American Philosophical Society. The Historical and Literary Committee are about to publish two volumes, of the original correspondence between William Penn (the founder,) and James Logan (the first Secretary of the Colony.)

Judge Trumbull's Poems. A new and splendid edition, is in preparation revised by the learned and venerable author.

Life of Greene. Judge Johnson's Memoirs of Gen. Greene, are said to be forthcoming.

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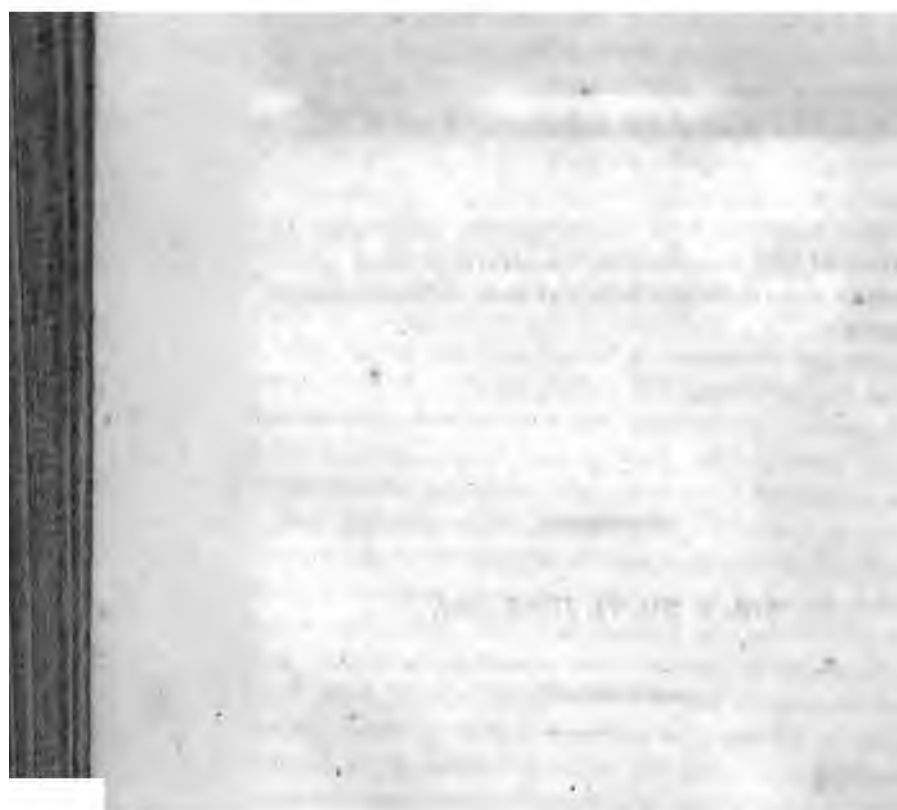
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SAMUEL STANHOPE SMITH, late President of Princeton College, was born on the sixteenth day of March, in the year of our Lord 1750, at Pequea in the township of Salisbury and county of Lancaster, in the then colony and at present, state of Pennsylvania. His father, the Rev. Robert Smith, an emigrant from Ireland, was a celebrated preacher and eminent divine of the Presbyterian church, and for many years superintended a respectable academy, established by himself, and under his care many pious and worthy clergymen of that church were reared—His mother, was Elizabeth Blair, daughter of the Rev. Samuel Blair, and sister of those distinguished divines Samuel and John Blair, than whom the church has seldom possessed a more judicious and profound Theologian than the former, and a more fervent and successful Minister of the Gospel than the latter. He was initiated into the elements of his own language by his mother, who was a woman of an excellent native understanding, adorned with the softest and most pleasing manners—His parents, being encouraged by the prompt parts and virtuous dispositions of their son; which began very early to display themselves, determined that no exertions should be wanted

to the assiduous cultivation of them; and that he should enjoy all the advantages of a liberal education, which his country at that time afforded.—At the age of six or seven he commenced the study of the learned languages in his father's academy, which besides a general superintendence by his father, was entrusted to the care of instructors who had come out from Ireland, and brought with them those rigid notions of scholastic discipline, and that minute accuracy in the system of teaching, which were prevalent in their native country.—It was the custom of this school, to require the pupils, not merely to dip into the Latin and Greek classics, or pass in rapid transition from one to another, by which means a very superficial knowledge of any is obtained, but when once they had commenced an author, to read carefully and attentively the entire work. Besides this laudable and beneficial custom, the scholars of this academy, were stimulated to exertion by being brought into frequent competition, and by having conferred upon the successful candidates for distinction, such honours as were calculated to awake their boyish emulation, and to quicken their diligence and attention. Latin was the habitual language of the school, and after the pupils had passed through a few of the elementary works, as the Colloquies of Corderius and the fables of *Æsop*, any error which they committed in grammatical propriety, either in addressing the teacher or in speaking with one another, was punishable as a fault. One literary exercise in the school was contested with more than ordinary emulation. When any class had advanced in its course beyond the *Metamorphoses* of Ovid and the *Bucolics* of Virgil, the members of it were permitted to enter into voluntary competitions for preeminence. On alternate Saturdays eight or ten of the better scholars from different classes, were allowed to try their skill in the languages in the presence of the principal teacher. Each competitor was suffered to select a sentence within a certain compass, of one or two hundred lines, con-

sisting of not more than six or seven hexameter verses. On this selected portion, he was the sole examiner, and was permitted to inquire about every thing with which he could make himself acquainted, by the most diligent previous investigation; such as, the grammatical construction of the sentences, the derivation of words, their composition, relations and quantity, the history or mythology referred to in the passage, the beauty and pertinence of the figures and allusions, together with the taste and delicacy of sentiment displayed by the poet. After the whole contest, which usually lasted several hours, was concluded, rewards were bestowed by the master upon those who discovered the greatest address and ingenuity in conducting it. Competitions of this nature with his school-fellows, were all that diversified the early life of Mr. Smith, and on these occasions, he is said to have discovered remarkable adroitness and intelligence for a lad of his age, generally surpassing those who were much older than himself; although, as Dr. Johnson is reported to have had a Hector, who, in this kind of academical warfare, rivalled and vanquished him; so our scholar found in a young man by the name of Dunlap, a formidable competitor, who often wrested from him the palm of victory.

At this early age Mr. Smith not only discovered that the sentiments of religion had taken deep root in his heart, by publicly joining the communion of the Presbyterian church, but evinced a strong predilection for that sacred profession, which he afterwards adopted, and in which he so eminently excelled.

Taking little pleasure and aspiring to no distinction in the gymnastic exercises and sports of his school-fellows, he was remarked even at this early period to be prone to soberness and reflection. At church he was unusually attentive to the services and the sermon, and at his return home would give his father an accurate account not only of the text and the general distribution of the parts, but oftentimes of the most



minute subdivisions, together with the striking illustrations and remarks. In the absence of his father from home, he seemed to take great pleasure, in turn with his pious and excellent mother, in performing divine service in the family; and on some occasions, forming the semblance of a pulpit, and collecting his little brothers and companions round him, he would go through, with great gravity and earnestness all the exercises of public worship.

From his father's academy he was transferred in his sixteenth year to the college of Princeton in the state of New-Jersey. The President of that Institution, the Rev. Dr. Samuel Findlay, having lately died, and the president elect, the Rev. Dr. John Witherspoon, not having yet arrived from Scotland, the College at this time was under the direction of the Rev. Dr. Blair, professor of theology, Mr. Joseph Periam, professor of mathematics, and Mr. James Thompson, professor of languages. Here those talents which had just begun to unfold themselves in his father's school, were displayed on a wider and more conspicuous theatre of action. Commencing with the studies of the Junior year, which, in that seminary, was devoted, for the most part, to mathematics and natural philosophy, Mr. Smith maintained throughout the whole of his collegiate course, distinguished reputation both for capacity and exemplary deportment. Before the conclusion of the first year, he was publicly presented by the faculty in the presence of his class, as the reward of his preeminent success in his studies, with the mathematical works of the Professor of that branch of science, in the University of Oxford in England. Similar testimonials of respect were bestowed upon him by the professors during the different stages of his progress, both before and after the arrival of Dr. Witherspoon, who at this period entered upon the duties of the presidency; and in the eighteenth year of his age, he took his first degree in the arts under circum-

stances of distinction and superiority in a high degree gratifying to his ambition.

During his residence in Princeton, as an undergraduate, he had been consigned more especially to the care of Mr. Periam, who had rendered himself distinguished in the institution and his country, by a profound acquaintance with mathematics and natural philosophy. Accustomed to the study of abstract sciences Mr. Periam, it appears, had not confined himself exclusively to the cultivation of the branches which it was his province to teach; but had extended his inquiries to metaphysics also, and became infected with the fanciful doctrines of bishop Berkeley, which consist, as is generally known, in denying the existence of a material universe, and converting every object of the senses into a train of fugitive perceptions. How this professor, who had been habituated to the hardy pursuits of mathematical science and the inductive philosophy, could ever have brought himself to embrace such a visionary theory, a theory so repugnant to common sense, and rather an object of ridicule than of serious consideration, it is difficult to explain, unless it be upon the principle, that having been accustomed in those departments of science which he cultivated, to require the most conclusive proof of every thing before he assented to its truth, he so far misconceived the subject, as to imagine that he must have arguments drawn from reason, to convince him of the existence of an exterior world, before he would admit the reality of it; and this surely is an evidence which nature would deny him, as she rests the proof of it solely and entirely upon the simple testimony of the senses. However this may have been, certain it is, that Mr. Periam had address and ingenuity enough, to infuse the principles of the bishop of Cloyne into the mind of Smith, and he began seriously to doubt whether there were in the world such real existences as the sun, moon and stars, rivers, mountains and human beings. So sincere and zealous did he become, at this time

in the maintenance of immaterialism, and so confident of the sufficiency of the proofs by which it is supported, that he was ever ready to enter the lists in a controversy on the subject; insomuch that his venerable father is said to have discovered no small share of solicitude and apprehension, lest his principles should be vitiated from this source with the fatal taint of scepticism and his understanding be perverted by false science.

Mr. Turgot, comptroller general of the finances of France, under Louis the sixteenth, we are told by his biographer, was in the habit of saying, with that fondness for point and paradox, which indicated that the fraternity of self-styled philosophers who lived in his time in France were as depraved in their taste as they were unsound in their politics, impious in their religious opinions, and addicted to a miserable jargon in philosophy; "that the man who had never considered the question respecting the existence of an external world as a difficult subject and worthy of engaging our curiosity would make no progress in metaphysics." Is not this to assert, that in order to commence metaphysicians, we should be affected with the symptoms of a rising insanity, and surely from such an auspicious beginning we could not reasonably hope for any thing better, as the final result, than confinement in a mad-house? Such idle and paradoxical declarations are as unfounded in truth, as they are disgraceful to philosophy, and are calculated to bring the noble science of metaphysics into utter disrepute and contempt, by impressing upon the minds of reflecting men the opinion, that in order to be initiated into its mysteries, they must be bereft of their senses.—Would it not be as well founded in truth and right reason to assert, that he who does not perceive a difficulty in the axioms of mathematics can make no progress in mathematical science? There is as good reason for disputing the first truths in mathematics, as there is for disputing the first truths in that science which rests upon ex-

perience and observation, and which by a very apt and beautiful figure, has been denominated, by Lord Bacon, the interpretation of nature. And surely among all those truths which are regarded as elementary and incontrovertible in this latter science, none has a higher claim and more venerable and prescriptive right to be considered as elementary than the existence of an external world. The grounds upon which rest the truths of mathematical and experimental science, are different in kind but equally solid and immoveable; mathematics having its foundations in intuitive certainty, and experimental knowledge in what may be aptly denominated sensitive certainty, or the evidence of the senses. If, therefore, it be allowed to have been a proof of perspicacity and genius, as it undoubtedly was, in Mr. Smith at his early age, and unskilled as he must have been in the grounds of human knowledge, to perceive a real difficulty in proving by arguments derived from reason the existence of a material universe, or, in other words, inferring by necessary consequence the real existence of the objects of our perception, from our having perceptions of them; yet it must be admitted, at the same time, that the knowledge of that man must be extremely limited in the science of the human mind, who does not readily perceive the method by which he can extricate himself from that difficulty, and arrive at undoubted certainty from the testimony of the senses of the real existence in *rerum natura*, of external objects. Accordingly, Mr. Smith, although captivated, at first, by the specious fallacies of the bishop of Cloyne, had too much sober sense and penetration to be long held in bondage by the silken chains of such a fantastic theory. Dr. Witherspoon arrived from Scotland, and bringing with him, we are told, the recently broached principles of Reid, Oswald and Beattie, furnished him with a clue by which he was conducted out of the dark labyrinth into which he had been betrayed by bishop Berkeley and his disciple, professor Periam. From the cloudy speculations

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perience and observation, and which by a very apt and beautiful figure, has been denominated, by Lord Bacon, the interpretation of nature. And surely among all those truths which are regarded as elementary and incontrovertible in this latter science, none has a higher claim and more venerable and prescriptive right to be considered as elementary than the existence of an external world. The grounds upon which rest the truths of mathematical and experimental science, are different in kind but equally solid and immoveable; mathematics having its foundations in intuitive certainty, and experimental knowledge in what may be aptly denominated sensitive certainty, or the evidence of the senses. If, therefore, it be allowed to have been a proof of perspicacity and genius, as it undoubtedly was, in Mr. Smith at his early age, and unskilled as he must have been in the grounds of human knowledge, to perceive a real difficulty in proving by arguments derived from reason the existence of a material universe, or, in other words, inferring by necessary consequence the real existence of the objects of our perception, from our having perceptions of them; yet it must be admitted, at the same time, that the knowledge of that man must be extremely limited in the science of the human mind, who does not readily perceive the method by which he can extricate himself from that difficulty, and arrive at undoubted certainty from the testimony of the senses of the real existence in *rerum natura*, of external objects. Accordingly, Mr. Smith, although captivated, at first, by the specious fallacies of the bishop of Cloyne, had too much sober sense and penetration to be long held in bondage by the silken chains of such a fantastic theory. Dr. Witherspoon arrived from Scotland, and bringing with him, we are told, the recently broached principles of Reid, Oswald and Beattie, furnished him with a clue by which he was conducted out of the dark labyrinth into which he had been betrayed by bishop Berkeley and his disciple, professor Periam. From the cloudy speculations

of immaterialism, he was now brought back to the clear light of common sense. Nature was again reinstated in her rights, and the external world, which had been banished for a while, returned and resumed its place in creation. This progress in the understanding and opinions of Mr. Smith will appear natural, when it is recollected that the powers of his mind were as yet immature, that he was misled by the guidance of a revered instructor, and that the utmost maturity of the intellectual powers is, in all cases, necessary to enable us to detect the errors and comprehend the abstruse subjects of metaphysical science. In an understanding ingenious and inquisitive, as was his, and prone to the pursuits of philosophy, the first tendencies, perhaps, uniformly are to expect by argument to prove every thing, forgetting that in all the branches of human knowledge there are some principles and maxims that must be taken for granted, and upon which as a foundation we must erect our various superstructures, otherwise, as Aristotle has long since remarked, we must suppose the human mind capable of an indefinite advancement in the pursuit of elementary truths. If mankind had refused to cultivate the science of mathematics until they had proved the truth of its axioms and definitions by arguments drawn from reason, that interesting branch of human knowledge had remained until this time, barren and uncultivated. In like manner if we refuse our assent to the truths which have been established in the experimental sciences, under which head are included the science of mind and that of matter, until we have demonstrated by strict ratiocination the existence of an external world, we shall forever remain involved in doubt and uncertainty.—After the publication of the incomparable treatise of Mr. Locke upon human understanding, in which, with wonderful accuracy, he has traced the progress of the mind in the acquisition of knowledge from its simplest perceptions to its sublimest combinations, while, at the same time, with the most masterly skill and address he has ascertained and settled the grounds of all human knowledge, or the founda-

tions upon which rest all kinds of truth and certainty, it would seem strange, indeed, that any persons could be found professing an acquaintance with his system, who could allow themselves to be misled by the philosophical reveries of a Berkeley or a Hume. Such persons cannot have studied and understood the writings of Mr. Locke. They must be wanting either in the capacity or the pains to enter into his views or thoroughly to comprehend his meaning. Never could any refutation of errors be more complete and satisfactory, than that which may be drawn from the works of this illustrious metaphysician, of the principles of Berkeley and Hume. The Scottish metaphysicians above mentioned, are entitled to their share of praise, inasmuch as they have drawn the attention of the public to a subject which, important as it is, is by no means alluring, as they appear also to have been inspired with becoming sentiments of indignation and abhorrence of that abominable scepticism and atheism, introduced by Mr. Hume, and to have set themselves with so much zeal in opposition to them. Had they limited their pretensions to the humble sphere of becoming the expounders of the doctrines of Mr. Locke, and the preceding philosophers, and making a skilful application of them to the discomfiture and overthrow of scepticism, their merit, as far as it extended, would have been acknowledged, and their claims acquiesced in by all succeeding ages. But when we find them assume to themselves a credit to which they are not entitled, laying claim to discoveries, of which Mr. Locke was the author, arrogating to themselves the merit of having been the first who applied the true method of philosophising prescribed by lord Bacon to the science of mind, when, in this very circumstance, consisted the discriminating merit of the great English metaphysician; accusing all the philosophers, who preceded them, of being duped by hypotheses, and hoodwinked in their pursuit of truth, by an ideal and fanciful theory, unfounded in nature, and destructive to common sense; when we see them maintaining that the scepticism of Berke-

ley and intellectual fooleries of Hume, were legitimate inferences from the principles of that sublime philosophy, whose foundation was laid by the Stagyrte, and whose structure was carried on and completed by Des Cartes, Mallebranche, and above all, Mr. Locke, who may emphatically be styled the great metaphysician of human nature; we crave leave to enter our protest against the admission of such magnificent pretensions, and our most decided reprehension of such egregious mistatements. All that has been done in the science of metaphysics, that is of any importance to the interests of truth and mankind, has been accomplished by Locke, Butler, Clarke and the Philosophers who preceded them. Not a single doctrine has been taught, or a single discovery made in this branch of science, which is not to be found in their writings. It was the precise purpose of Mr. Locke, and a purpose which he fully accomplished, to apply the method of investigation recommended by Bacon to the science of mind, as Newton applied it to matter, and with equal justice and force he might have declared with Newton, *hypotheses non fingo*. His theory is founded in nature, and it will remain entire as long as the human mind shall retain its present properties, be governed by the same laws, and exhibit the same phænomena. Dr. Reid, indeed, throughout his voluminous works, indulges himself very freely in strictures upon the principles of Mr. Locke.—In more than half the instances in which he supposes himself combating his errors, he is, in truth, maintaining his doctrines, and fighting with phantoms of his own creation; and wherever he has departed from the track marked out by the illustrious Englishman, he has wandered from the truth. The very ideal theory itself, the grand heresy of which he accuses all the philosophers, from Plato to Mr. Hume, and out of which, as a fountain, he supposes their errors to have flowed, was unknown to the system of Aristotle, Des Cartes and Locke, and in but a slight degree tinctures the doctrines of father Mallebranche. It appears to have been the offspring of the schoolmen, those

miserable interpreters and egregious falsifiers of the opinions of Aristotle, whose crude brains were sufficiently productive of metaphysical monsters; and although for sometime after the revival of learning, while the school philosophy remained in vogue, the phraseology prevalent during its continuance was still used in scientific works, yet no one has more completely thrown off the trammels of that system than Mr. Locke or more heartily despised its verbal contests and idle gibberish.

It is a little singular that Dr. Reid should have so frequently repeated as an accusation against Mr. Locke what that writer blamed Mallebranche for having attempted, that is, to explain the manner of perception.—To explain the manner of our perceiving external objects, it is asserted, all the philosophers agreed in having recourse to the ideal theory; but we venture to assert that when this matter shall have been thoroughly sifted, it will be found to have been falsely ascribed to the best of them, and as to Mr. Locke, he repeatedly and unequivocally disclaims all attempts to explain the manner of perception.

But to proceed from this short digression, with our account of the life and writings of the subject of these memoirs.—After taking his first degree in the arts, Mr. Smith returned to his father's family.—Here we find him perfecting his knowledge of the Latin and Greek classicks by assisting his father in his school, and at the same time extending his acquaintance with science and literature by the perusal of the best writers with which the library of the family supplied him. The works of Pope, Swift and Addison, which were now read with avidity, served to form his taste upon the best models and imbue his mind with the principles of polite literature, while those of Locke, Butler, Warburton and Edwards exercised and strengthened the hardier powers of the understanding, and introduced him to an acquaintance with the more abstruse subjects of metaphysics and divinity.—To the circumstance of his having thus accidentally become

familiarized to excellent models of writings may, in all probability, be ascribed that delicacy and correctness of taste which are perceptible in all his productions. In cultivating the more elegant fields of the Belles-Lettres, he seems, however, to have taken the greatest pleasure, and to this species of exertion, his intellectual powers appear to have been best adapted by nature. Inspired by the natural ardour of youth and wrought up to enthusiasm, he occasionally at this period, attempted to give vent to his feelings in poetick effusions, and a sonnet, an ode, or an eclogue was the result. But discovering in himself no native impulse prompting to such pursuits or promising much success from tendencies of this nature, he soon relinquished all efforts to cultivate the muses and directed his attention to objects more suited to his genius.

During his continuance at Princeton, as a student, his talents and assiduity had not passed unnoticed by that able divine and nice observer of men and things, Dr. Witherspoon; and accordingly, a vacancy occurring in the offices of the college, Mr. Smith received from him a pressing invitation to return to the institution with the view, as expressed in the letter written on the occasion, of taking under his immediate charge, the classical studies of the college, while he should assist also in cultivating among the students a taste for the Belles Lettres. In this station he spent the two next years of his life, performing, with acknowledged ability, the duties of his office in the institution, and at the same time prosecuting his theological studies, as he had now determined, as well from the dictates of his understanding as the impulse of his feelings, to devote himself to the church. As soon as he had finished the usual course of reading prescribed to students of divinity, he left Princeton, and was licensed to preach the gospel by the presbytery of New Castle in Pennsylvania. Having impaired his health by his application to his studies, and labouring for some time under the attacks of an intermittent fever which long held his life in suspense, he

determined in order to restore his health and at the same time, to contribute to the utmost of his power, towards the advancement of that sacred cause, in whose interests he was now enlisted, to spend some time, before his settlement in any parish, in voluntarily officiating as a missionary in the western counties of Virginia. He found, upon his arrival in this country, a people lately removed from Ireland, among whom were many pious and intelligent persons, attached to the principles of the presbyterian church, who received him with Irish hospitality, and gave that warm and cordial encouragement to him in his labours which a pious people scarcely ever fail to bestow upon a worthy clergyman. Here he spent some time during two successive missionary tours performed in the same year, in giving catechetical instruction to the young, in preaching the gospel at every opportunity, and in grounding the people in the principles of the christian faith. In all these labours he was eminently successful in the cause of his Divine master. As a preacher or pulpit orator he was universally regarded by them with the highest admiration. There were many circumstances in the church of Virginia, at this time, that prepared the way for his favourable reception, facilitated his success in the ministry, and soon enabled him to rear and establish for himself the most distinguished reputation as a preacher. The people of Virginia generally belonged to the established church of England. Whether it was owing to culpable neglect and inattention on the part of the English bishops in sending out clergymen to supply the parishes in this colony, or to the circumstance that they were too much occupied at home with their numerous and arduous duties to be able to pay that attention to an affair of this kind, which their own sense of duty as well as interest required; it is certain, that the clergy who were despatched from England and placed in possession of the livings in this state, were, in too many instances, most egregiously defective in all those moral qualifications which

would have fitted them to become faithful pastors and spiritual teachers and guides to their flocks. The deficiencies and even gross immoralities of many of them, were flagrant and notorious. Violent contests often arose between the incumbents and their parishioners, which were maintained with equal bitterness and perseverance on both sides; and which sprang out of the disgust of the people at a ministry whose lives were at variance with their doctrines, and during the controversies maintained about the temporalities of the church, its spiritual concerns were entirely disregarded or forgotten. Even among those of the clergy who were best fitted from their piety, talents and learning to become able shepherds of the flock of Christ, the style of preaching which prevailed, was by no means alluring to the great body of the people. That cold and didactic manner which, in order to avoid the excesses of puritanism, had become fashionable in England, from the time of Charles the second, however suited it may have been to congregations brought up in the immediate vicinity of a polished capital, enjoying the advantages of a finished education and the enlightened intercourse of a court, and who, of consequence, would be more under the influence of their understandings and less under that of their feelings, was little suited to affect and interest the simple and untutored inhabitants of the country. This was the style of preaching generally prevalent among the clergy of the church of England at this time in Virginia. It was oftentimes, indeed, sensible, judicious and even profound, but altogether without power to influence the will or reach and affect the heart. On the other hand, the mode of preaching which prevailed among the other denominations of christians, who did not belong to the established church, while it was more passionate, earnest and vehement, and of course more attractive to the people, went equally into the opposite and worse extreme. As the preachers were, for the most part, uneducated but pious men, their pulpit addresses too frequently

degenerated into mere empty declamation and vapoury effusions, which wanting the weight of sound sense and solid learning to recommend them, produced little effect that was permanent and were offensive to the intelligent and reflecting part of the community. In this state of things, it is little to be wondered at, if Mr. Smith soon gained among them the highest reputation as a pulpit orator, and awoke no common interest in his favour. Having a mind already imbued with elegant literature and a taste improved by familiarity with the finest models of writing in the Latin, Greek, English and French languages, and withal a genius that kindled into enthusiasm at the success of those celebrated preachers, whose praises and whose triumphs of eloquence he had seen recorded in ecclesiastical history, and above all a heart deeply touched and interested with the great truths which it was his province to proclaim; the doctrines of the gospel were presented to his hearers in a more attractive and imposing form than they had ever before been able to conceive. In Mr. Smith they found solid sense and deep learning recommending by their embellishments the simple and sublime truths of religion, and the influence of the whole augmented by all the graces of style, composition and delivery. The result was such as might have been anticipated. The people flocked from all quarters to listen to the popular missionary. On the sundays in which it was known that he was to preach, the churches within several miles of the one in which he was to officiate were deserted, and the several denominations forgetting in the pleasure which they felt those differences of opinions and forms of worship by which they were separated from each other, assembled in the same place, attracted by the charm of his fervid and impressive eloquence. So strong at length, did the public sentiment in his favour become, that some gentlemen of wealth and influence, who had long felt the want of a seminary of learning for the education of their sons, determined to avail themselves of this favourable op-

portunity of accomplishing so important an object, and immediately set forward a subscription for the purpose. His popularity and weight of character among them, was now so great, that fifty thousand dollars were soon subscribed for laying the foundations of a college, of which it was contemplated that he should become the president. No sooner was the plan projected and the subscription list filled up, than those ardent and enterprising men commenced the erection of the buildings of that seminary which was afterwards chartered by the legislature, and in compliment to those distinguished patriots of England, John Hampden and Algernon Sidney, denominated Hampden-Sidney college.

Having now completed his missionary tour through Virginia, thus voluntarily undertaken, during the time in which the buildings were erecting for the contemplated institution, he returned to the northern states, and connected himself to his venerable president and preceptor by ties even more intimate and interesting than those which subsist between the professor and pupil, by marrying his eldest daughter, a lady of great gentleness of disposition and amiable manners. Soon after this event he returned to Virginia, to take upon him the two-fold charge of principal of the seminary and pastor of the church. In both these capacities he acquitted himself with the greatest talents and address, and fulfilled to those gentlemen who had reposed confidence in him, their most sanguine expectations. His reputation both as a pious and learned Divine, and an eloquent and successful preacher every day increased, and the attachment of his flock, and the students of the college to his person, was sincere and unabated during the whole time of his residence among them. The frequency and vehemence of his mode of preaching, however, added to his arduous duties in the seminary, were too trying for a constitution which, although naturally sound, was not robust, and in the course of three or four years, his health was greatly impaired and his expectoration immedi-

ately succeeding the public exercises of the church, became visibly tintured with blood. This appearance did not at first abate his zeal or restrain his exertions, but at length he was found to discharge blood in considerable quantities from his breast, and it became necessary, that, for a time, he should desist from repeating this painful and dangerous experiment upon his lungs. In order to recruit his strength and recover his health, it was thought advisable by his friends that he should retire for a season to a watering-place among the western mountains of Virginia, known by the name of the Sweet-Springs, which was just beginning to be held in great repute for the salubrious qualities of its waters. On his way to these springs an incident occurred to him which would not be worthy of an insertion here, except as it exhibits strongly to view the tenderness of that connection which subsists between a good pastor and his flock, and may serve as an encouragement to the clergy to the cultivation of that species of intercourse with the members of their communion which may lead to the formation of attachments so honourable to both parties. During his journey to the springs, he was one evening passing by a dairy yard, where an elderly lady, the wife of colonel Christian, so famous in our Indian wars, was standing among her servants and cattle. As soon as she saw him, she instantly stepped forward, asking pardon for her intrusion, and begged to know if he was in any way related to that most worthy of all men, as she said, Mr. Samuel Blair, his maternal uncle. I consider him, she continued, as my spiritual Father. Many, many years ago, no man was more dear to me: and on seeing you, as you were passing, so strong a resemblance of his countenance struck me, that I could not resist the impulse, which induced me to make this abrupt inquiry, however improbable or almost impossible it may seem, to see any one of Mr. Blair's relations in these remote ends of the earth. Mr. Smith informed her that she was not deceived in the resemblance she had

traced, for that he was a near relation of Mr. Blair, and then stated the connection that subsisted between them. 'Forgive me, my dear sir, she continued, with great earnestness, if my affection for that good man constrain me to urge you to pass this night, as the day is far spent, with my family. I cannot help hoping to meet with his spirit in his perfect image. And let me have reason to bless my God and Saviour for this unexpected interview which strikes my mind as a special act of his gracious providence designed for the consolation of one of the most unworthy of his servants!' En-
viable tribute of regard and attachment! Whatever may be the difficulties, and discouragements of the ministry, such a testimony of respect and affection from one pious woman, an affection too springing out of so pure and sacred a fountain, amply compensates the pastor for a life of toil. When placed in competition with a sacred veneration of this kind for the memory of a good clergyman, all the glory of the conqueror and the loud applause of the thoughtless multitude, are but as the dust of the balance! It embalms his memory, consecrates his ashes, and without producing the effects supposed to result from his canonization, communicates to him its happiest rewards by enhancing his enjoyment in a future state of existence.

After remaining a few weeks at the springs above mentioned, Mr. Smith found the effusion of blood from his lungs to cease, and the slow fever which attended it disappear. On his return to his family with recovered health, new prospects opened to him in life and the way had been paved for his entrance upon a theatre in which the sphere of his usefulness would be extended, and those extraordinary powers he possessed be more conspicuously displayed. Through the influence of Dr. Witherspoon, who learned more justly to estimate the talents of Mr. Smith in proportion to the intimacy of his connection with him, a vacancy occurring in the higher offices of the faculty of Princeton college, he was invited

to return to the seat of his former studies, and appointed professor of moral philosophy, as it was known that this was his favourite branch of science, and one which he had cultivated with the greatest diligence and success. In the year 1779 therefore and 29th of age, he received this appointment, which was so well suited to his wishes and which introduced him into that field of exertion in which he was eminently qualified to excel. Leaving his brother, the Rev. John Smith in whom he reposed entire confidence and who was worthy of it, to take charge of the infant seminary reared under his care in Virginia, he removed to Princeton, the place that was to become the scene of his future labours.

Upon his arrival at Princeton to enter upon the duties of his new appointment, the college was in a state of ruin. The war which had raged for some years before between the colonies and the mother country, had driven the president of the institution from the state of New Jersey, dispersed the students and reduced the buildings to a state of complete dilapidation. The whole interior of that noble edifice and of the church attached to it, had been torn out and destroyed by the British and American forces, who successively occupied it as barracks for the soldiery, during their passing and re-passing through the state of New Jersey. The roof had been made a field of sport for idle soldiers and vagabond boys from the village, until its use as a defence against the injuries of the weather was almost destroyed. Its windows and doors were all shattered, and many of them burnt, the plastering had been wantonly punched through with bayonets, and the lathing torn off for the purpose of kindling their fires, and the floors had been so generally cut by hatchets and axes, as to be utterly unfit for use. Added to this unpromising state of the building and the general dispersion of the students, were the difficulties which arose from the injury sustained by the funds of the institution from the financial embarrassments of the nation, and the general distress of the

an event occurred which had well nigh deprived him of life, and the institution and the country of his future usefulness and eminence. So great was his activity and devotedness to duty, that besides his labours as an instructor, he had been in the habit of officiating also as preacher to the students.—These exertions, being above his strength and unsuited to the natural delicacy of his constitution, occasioned a recurrence of the symptoms of his former complaint. One evening in the beginning of November, 1782, the blood burst forth apparently from the same part of the thorax, or upper region of the breast, from which it had formerly oozed in smaller quantities, but now with greatly increased violence. It resembled the spring of the blood from a vein or minute artery which had been punctured by the lancet. The first flow of this alarming rupture, for the blood spouted to a distance from his mouth, was checked in a short time by bleeding in the arm and feet, to fainting. The hemorrhage, however, returned the next evening about three quarters of an hour later than the evening preceding, and was again restrained by a still more free use of the lancet. Evening after evening the same scene returned, only at each successive recurrence being somewhat later than on the preceding day, but with a stronger impulse and circumstances more alarming.—On this occasion, when death seemed inevitable, the resignation of Mr. Smith to the will of God, his confidence in his just and righteous providence, and firm reliance on the merits of his Saviour, demonstrated that he was not merely a public teacher of the doctrines of religion, but that he deeply felt its power. While he was tranquil, self-collected and humbly resigned to the will of God, his presence of mind and nice discernment, in marking the progress of his disorder, and suggesting the best expedients by which to obtain relief, are well worthy of remark and even admiration.—Learning from the experience of several anxious days, that the flux of blood returned at stated intervals, he proposed to

the physicians to endeavour to anticipate its approach by opening his veins just before the time of its regular return. As such a large quantity of blood had been discharged already, not less than two gallons in a few days, the attending physicians were averse from making so hazardous an experiment, declaring that by repeating the operation beyond the absolute necessity of the case, they were only increasing the debility of the system which would be done at the imminent danger of life. But Mr. Smith remarked in contradiction of their theory, that although so much blood had been lost, his arterial system, especially towards the approach of the time in which the paroxysm took place, was unusually strong, and the indication of its approach was a slight rise of the pulse and a gentle titillation at the ruptured spot. On the fifth evening, near the usual time of its return, Mr. Smith, with uncommon fortitude and presence of mind, perceiving the symptoms, solicited one of the physicians, who happened to be alone with him, watching by his bed-side, instantly to open his vein, and if possible to prevent the flux from his breast. The good doctor, deterred by his own theory, refused to comply with Mr. Smith's urgent request, and while he was proceeding with his argument to justify his refusal, the blood released from the bandage which obstructed it, spouted into his face, at the same time running in a small stream from his mouth. Frightened at his own mistake, as soon as he could recover from his surprise he promoted its flow as much as possible, by increasing the stricture upon the superior part of his arm and opening another vein. When by these means the diseased flux from the mouth was arrested for the time, Mr. Smith, somewhat impatient at the objections of his physicians, and their delay in resorting to what he conceived to be the only remedy that was likely to be effectual in his critical situation, earnestly solicited the doctor to leave a lancet with him. He believed that urged by a sense of danger, he could summon resolution to perform

the operation on himself; and thought that, guided by the symptoms, he could prevent the return of the disease, when a bleeder might not always be present to afford his aid. He thought, moreover, that by daily anticipating the period in which the blood flowed from the diseased part, he might so far check the impulse of the fluid on that part as to allow the sides of the wound to unite and heal, since the current in the veins might be preserved in that calm and temperate motion which would not again force them asunder. The physician, after much persuasion, consented at last to resign the lancet to him, trembling lest he was putting the life of his friend at great hazard. Mr. Smith, however, confident of the correctness of his own views, resolutely but cautiously opened a vein the next day, somewhat earlier than the usual time of the paroxysm, a person holding him up in bed while he performed the operation on himself. He drew from his arm nearly if not quite the quantity which had been found necessary since the accident took place, which, according to his calculations, prevented the eruption for that day. Extravasated blood however, which had been collected in large quantities in the cavities of the thorax and coagulated there, excited a slight disposition to cough, and it was computed that from six to eight ounces must have been expectorated by him during as many hours. This appearance, though alarming, did not discourage his cool and reflecting mind from repeating the experiment which had been so successful on the preceding day, although he was apparently almost exhausted even of the small quantity of blood requisite to maintain the functions of life. The experiment was now completely successful. The violence in the action of the system abated. Day after day the same course was pursued with the same result. He was now, indeed, reduced to a state of extreme debility and decay, insomuch that he was unable to move a limb, could not speak to his attendants except in whispers, could not be raised in bed without fainting, and truly appear-

ed to be rapidly approaching the period of his dissolution. But his Heavenly Father thought proper to determine otherwise, and to raise him from the valley of the shadow of death, to become a chosen instrument of usefulness to his church, a blessing to the seminary, and an ornament to his country. He was raised from the bed of illness. Before the complete reestablishment of his health so great was his solicitude about the prosperity of the college, and so deep his sense of duty and responsibility, that for some time he was in the habit of attending to the recitations of his class in his own room before he was able to appear in his place in the institution. Being able now to walk and ride out, as the vernal season approached he was soon restored to his usual health and able to attend to his duties as a professor, but was obliged for some years to abstain from all exertions in the pulpit, except occasionally and with great caution, and under much restraint. During his future life it is said to have been his constant practice, when he felt any symptoms of a tendency to his old complaint or any unusual action in his system to resort to the lancet for relief, which he had learnt to use for himself without difficulty or apprehension; and contrary to the opinion usually entertained on that subject, he did not find the necessity of resorting to it increase but diminish during his advancing years.

Thus was this eminent servant of God once more restored, by a benignant providence, to his family and usefulness. He had still the same difficulties beforementioned to contend with, during the life of Dr. Witherspoon, whose time was occupied at first with his duties in congress, and afterwards at the instance of the board of trustees, in paying a visit to England on the hopeless errand of endeavouring to collect money to replenish the exhausted funds of the college.— Soon after this event also that venerable man was afflicted with total blindness, and many infirmities which almost deprived him of power to attend to his duties, so that the whole

weight and responsibility of the president's office devolved upon Mr. Smith. Like all men of real talent, however, his powers only became more conspicuous, as they were called into more vigorous exertion. The trustees of the seminary becoming every day more sensible of his capacity and distinguished usefulness added to his titles and dignities in the institution, besides the one of professor of moral philosophy, those of professor of theology and vice president of the college. Nor was his reputation any longer confined to the college alone.—He was beginning to attract the attention and respect of the literary public. In 1785, he was elected an honorary member of the American philosophical society in Philadelphia, the first institution of that kind in our country, and which comprised among its members, men of the highest distinction in science and literature. As his reputation, both as an orator and scholar, began to be justly appreciated, he was appointed this same year by that learned body to deliver their anniversary address. On this occasion, it was, that he chose for his subject, to explain the causes of the variety in the figure and complexion of the human species and establish the identity of the race. This masterly treatise, so well selected for the occasion, was published in the philosophical transactions of the society, and obtained for its author deserved reputation as a philosopher both in his own and foreign countries. This same treatise has since been enlarged and improved by him, and together with some strictures upon the principles of lord Kaims, Mr. White of Manchester, &c., published in a separate volume. In the year following the publication of this work, while attending a commencement at Yale college in the state of Connecticut, he was unexpectedly to himself honoured with the degree of doctor in divinity, as some years afterwards he received from Cambridge in the state of Massachusetts, that of doctor of laws. His reputation as a philosopher, a divine and pulpit orator, was now established: whenever he appeared in

the pulpit, he excited universal approbation and applause. In the ecclesiastical councils to which he was sent, he shone as a distinguished luminary. With a mind inured to close thinking, by habits of application to the study of those authors the most remarkable for profound thought and extensive erudition, an imagination, which, to its natural fertility, had added the riches of all that it could cull in imagery from the finest productions in poetry and prose, and with all a ready and commanding eloquence, which he had cultivated from early life, he could not fail to become distinguished in debate. Accordingly it is said by those who knew him best, to have been no small enjoyment to listen to him in those discussions, which took place in the synods and general assemblies of the presbyterian church. The confidence which his church reposed in him was evinced by her uniformly putting his talents and learning into requisition, when any important measures were proposed or any interesting objects accomplished. In the year 1786 he was among the number of that committee, who were directed to draw up a system of government for the presbyterian church in America. Besides himself, this committee consisted of Drs. Witherspoon, Rogers, Mc Whorter, Sproat, Duffield, Allison, Ewing and Wilson, of the clergy, together with Messrs Snowden, Taggart, and Pinkerton, ruling elders, a list of divines in a high degree respectable, and some of whom would have done honour to any age or nation. In pursuance of this appointment was prepared and digested that judicious and excellent form of Presbyterial government by general assemblies, synods, and presbyteries, which prevails at this time in our country.

In 1794 Dr. Witherspoon finished his earthly course, and in the following spring, Dr. Smith was appointed his successor, and entered upon the dignity of that office, the duties of which he had long before fulfilled. His talents, like all those which are genuine, shone more brightly in propor-

tion to the elevation to which he was raised. The dignity of manners mingled with a respectful attention to their feelings which, on all occasions, he discovered in his deportment towards those students, who devoted themselves to their duty, and were obedient to the laws; the clearness, comprehension and force of style which he displayed as an instructor to his class, the manly and impressive eloquence which he exhibited on all public occasions, when he appeared in the pulpit, rendered him the pride and ornament of the institution. The period in which he was to preach became an æra in the college, for at this time a pastor, had been provided for the church at Princeton, and the students on such occasions repaired with alacrity and delight to the place of divine worship. Never did they return from the church on such occasions, without feeling a degree of enthusiasm in favour of the preacher and having a sensible effect produced upon their conduct by his eloquent and solemn sermons. The writer of this feeble tribute to his memory, can bear testimony to his success as a pulpit orator, as the effect produced upon his mind by the able and searching addresses of his venerable President will never be obliterated. They were the first that ever exhibited to him, that quickening power which the doctrines of the gospel are capable of exercising, when recommended by the ornaments of style and composition, and all the arts of a persuasive eloquence. The addresses which he delivered to the senior class, which, according to a laudable custom, took place in Princeton college, on the Sunday before the day of their public commencement, were generally executed in his best style, and delivered in his most impressive and happy manner. These addresses annually delivered to his graduates became at length so celebrated that persons of the first distinction in our country went from considerable distances, even from Philadelphia and New York, to listen to them. The people of Trenton, in New Jersey, will long remember the effect produced up-

on them by his oration upon the death of General Washington, an occasion on which eloquence could exercise her highest powers, and eulogy lavish her most hyperbolical encomiums, without any apprehension of degenerating into extravagance or excess. About this time, he published one volume of sermons, which was well received both in his own and in foreign countries.

While the affairs of the college were thus prosperously advancing, under the auspices of a president and professors of acknowledged ability, for Dr. Smith had the happiness of having associated with him, first Dr. Walter Minto, one of the most distinguished mathematicians of his age, and afterwards, Dr. John M'Lean, who, for clearness of understanding and largeness of comprehension, had few equals in those branches of science to which he devoted himself; an event happened which for a time, overwhelmed with despair the friends of this institution. From some cause which, to this day, has not been completely explained, the college buildings were burnt to the ground. This conflagration was, at first, supposed to be the work of some incendiary among the malcontent students, and several of them suffered in their character, from the strong suspicions which were entertained of their guilt; but after a full investigation of the matter, it appears rather to have been the effect of accident than design. From whatever cause the effect may have been produced, we can more easily conceive than describe the sensations of Dr. Smith, when he saw that edifice, which he had been so instrumental in rearing after the ravages of the war, and which had been for some time past filled with young men, many of whom were ardently engaged under his care in the pursuit of knowledge, one heap of ruins. Sickened, however, as his heart was at the sight, his mind fertile in expedients, did not long hesitate as to the course which it was necessary to pursue in this critical conjuncture. The board of trustees was immediately summoned, and a

plan proposed of setting forward throughout the United States among the friends of the seminary a subscription, for the purpose of raising a sum of money sufficient to repair the injuries which had been sustained. In the execution of this plan, the influential members of the board were requested to exert all their power in collecting subscriptions in their several districts, while the president was directed in person to travel through the middle and southern states, where the supporters of the institution principally resided, with the same views. Such was the success with which these exertions were attended that, in a short time, the building arose like a phoenix from its ashes; a larger library than the college before possessed was purchased, and more ample and convenient accommodations were provided for the students. For some years after this event, the number of the pupils was augmented beyond what had ever before been known in it. Thus was Dr. Smith a second time, the principal instrument in rearing this literary institution. From this period no important event happened beyond what are usual in similar places, until the year 1812, when after repeated strokes of the palsy, he found himself unable to attend to his duties in college, and accordingly, at the next commencement, to the great regret of the students and all the friends of the college, he publicly resigned his presidency. From this period although only in his sixty-second year, the paralytic strokes, with which he had been visited, had so far weakened his constitution, as to render him utterly incapable of any of his ordinary exertions of body or mind. Even in this enfeebled state, however, his natural ardour and activity in the prosecution of learning still continued. He spent a portion of his time in correcting his works, and prepared for the press, and published that system of moral philosophy, which for more than twenty years he had delivered to the classes, and which is certainly among the best productions of this kind extant. Conscious of the extreme debility of

his system, he was obliged at length to relinquish all those pursuits, to which he had become accustomed, and devoted himself solely to the enjoyment of his family circle and those numerous friends whose attachment to him became strengthened, by the near prospect which presented itself of so soon being deprived of him forever. The fervour and sincerity of his piety, appeared more conspicuous now that it was brought to the test. With a mind conscious of the most unsullied purity, and uprightness of intention; the retrospect of a well spent life, and an entire trust in the mercy and goodness of God, he seemed to await, in unruffled tranquility the summons of his heavenly Father, that should transport him to a better world. Devested of all the passions which disturb and embitter the intercourse of those who are engaged in the conflicts of ambition, living separate from the world, and under the sure prospect of a speedy dissolution, he appeared, in the language of the poet,

To walk thoughtful on the silent, solemn shore
Of that vast ocean he must sail so soon—

For some weeks before his death, his strength became visibly decreased, and on the 21st August, 1819, the 70th year of his age, he died almost without a struggle, conversing to the last with his family, exhibiting entire composure and resignation, and discovering even an anxiety to be released from that weight of feebleness and infirmity, which for some years before had borne down his spirit, and cut him off from those enjoyments, in which his active mind found its greatest happiness. His funeral was attended by an unusual concourse of his fellow citizens, assembled, even from remote distances, to avail themselves of this last opportunity of testifying their respect for a man so much honoured and esteemed. His body was deposited by the side of the other presidents of the college, and the usual monument is now erecting over his ashes. He had the misfor-

tune to lose his wife, some years previous to his own death. He had nine children, of whom two died in infancy, and two have since died, Caroline before marriage, and Frances Ann, who married J. B. Prevost, a respectable pleader in New York, who afterwards settled at New Orleans. Five of his children, only, of course, survive him, John Witherspoon, a lawyer of reputation and a man of the purest integrity, now settled also at New Orleans, Elizabeth, his eldest daughter now residing at Princeton, the widow of J. M. Pintard, a merchant; Susan, the widow also of a physician in the island of St. Eustatia by the name of Salomons, Anne Maria, married to Mr. Callender, a respectable merchant, residing in New York; and Mary the wife of J. Brackenridge, a lawyer of eminence in Lexington, the capital of the state of Kentucky.

(to be continued)

ART. II.—*Sketches of an Excursion from Edinburgh to Dublin.*

(Continued.)

Dublin, May 2nd. The weather, ever since my arrival in this city, has been uncommonly fine. In a country, nevertheless, so proverbial for its humidity as Ireland, I was prepared to expect frequent, if not daily showers; instead of which I have almost uninterruptedly enjoyed bright suns and clear skies. Not a drop of rain has fallen since I landed at Donaghadee;—the farms at this moment are arrayed in the deepest blue; and the sun shines as cheerily as ever he did in Massachusetts.

This is the more acceptable just now as I had made arrangements to leave Dublin to-day in a vessel bound to the north of England. Were I to consult simply my feelings, my stay here would be protracted much longer:—but other and indispensable engagements preclude it. Through the many kind assiduities of friends, however, I have been ena-

bled to comprise much within a short period;—and in reviewing what has transpired, I am induced to believe that the days which I have spent in this city have been as profitably employed as so many weeks would have been under circumstances less favourable for observation.

In leaving Dublin it is impossible not to carry with me a grateful recollection of the urbanity, and, I will add, the overflowing hospitality of its inhabitants. Something of this my friends in Scotland had authorised me to anticipate; and the letters with which they honoured me, gave the promise of every reasonable attention. But after all, it is the *manner* in which courtesies are shown to the stranger which gives them their chief value;—and whoever has experienced the cordiality of an Irish welcome knows that there is a kindness expressed by it, which no solicitations of friendship can purchase or ensure. In general, I look upon a letter of introduction as a sort of lottery ticket. I receive it for better or worse, and am willing to try its fortune; although nothing is lost by calculating *against* it;—and the principle perhaps is one with which every traveller would do well to lay his account. But by this I would not be understood to intimate that an entire neglect of any letter recommendatory need be apprehended on its delivery;—but rather that the bearer should be prepared for that cold, unmeaning acknowledgment of it which shows itself in little somethings, which in fact amount to nothings; or which is satisfied with a *general* proffer of civility, or perhaps the giving a solitary card to some formal dinner or crowded rout,—all which if any one chooses to distinguish by the term hospitality, he is at liberty so to do; but he must allow me the privilege of dissenting from his construction. The traveller, notwithstanding, who visits Dublin, may dismiss all fears in regard to the fate of his credentials. If he comes properly recommended, he will be received with a frank and generous kindness; and if he pos-

sesses any share of sensibility he will go away with deep and lasting impressions of gratitude.

Towards my own countrymen, particularly, I am persuaded that a more than common good will is entertained by all the better, as well as the humbler classes of inhabitants in this city. The present friendly intercourse subsisting between Great Britain and the United States, is regarded with great satisfaction. It is a topic which I have often heard adverted to; and whenever mentioned, is accompanied with the aspiration, *Esto perpetuum*.

Being at a friend's house last evening, and conversation happening to turn upon the late hostilities between the two countries,—I was amused with the remarks of a lady who ingeniously maintained that not only was it for their mutual interest to perpetuate the present harmony, but that uniformly it had been the *wish* of England to preserve it. In confirmation of her assertions, though with a smile which somewhat betrayed her confidence in the *weight* of the evidence adduced, she referred to a little *jeu d'esprit* which appeared in an American paper on occasion of Mr. Rose going out minister to the United States in the year 1811.

That Britain seeks for peace these facts disclose,
She sends as messenger of Peace a "Rose;"
The bark which bears that messenger of Peace
Is named "Stat-ira,"—that's Let anger cease.

But further recollections I have at present no leisure to trace. The vessel in which I have taken passage will weigh anchor probably about 1 o'clock. Meanwhile, a few leave takings,—the traveller's penalties,—remain to be attended to. For myself I can truly say, '*Hæ sunt Lachrymæ rerum*.

• May 3d. On board the '*Samuel and Thomas*,' Irish Sea.

Yesterday at the hour appointed, I left Dublin, and embarked in the present vessel for Whitehaven, in England. The breeze, though favourable, was light; and we were ac-

cordingly at first much retarded in descending the Liffey, and entering fairly the bay. This, however, allowed me to survey more leisurely the beauties of the latter; and I must say that they disappointed me not a little. I have often heard this bay compared with that of Naples;—as indeed every fine bay in the world has been, I believe, in its turn;—but certainly if the bay of Naples is no better than this of Dublin they are both decidedly eclipsed by that of Boston. Dublin itself is far from making that fine figure, viewed from the water, which I had supposed. It lies low, instead of crowning an eminence at the head of the bay, which might have made it a noble object. It is destitute also of a sufficient number of steeples and domes;—embellishments requisite to every fine city. It has, it is true, a few; and these are striking beauties. The private houses, too, of Dublin are large and regularly built, and so far, make a good appearance, whether seen from water or land. The custom-house, and the stupendous mole extending from it three miles into the ocean are magnificent objects. The numerous shipping in the harbour and river, with their ‘groves’ of masts,—all looked well;—but still much was wanting to entitle the scene to the *high* panegyrics which I have heard lavished upon it;—I mean, from that point of view to which I am at present adverting. But as we dropt down lower into the bay, the appearance of things improved. The scenery on the left shore became picturesque and pleasing. Several neat villages and hamlets were discovered; and the houses being well white-washed formed a pretty relief to the deep verdure around. On the right were seen the blue mountains which skirt the county of Dublin; and to the east, the more distant, but no less aspiring heights of Wicklow. The bay was covered with the canvass of vessels; each improving like ourselves, a favourable change in the wind to leave the port of Dublin. Most of these were distinguished by the flags of their respective countries;—and I could not avoid smiling at

a whimsical contrast between a Norwegian brig deeply laden, and constructed seemingly during the earliest rudiments of ship building, and a stately American ship, outward-bound for New York, which was ploughing gallantly through the waters,—‘as though she wore the ocean-crown.’—The ‘star-spangled banner,’ which flaunted gayly from her mast-head, I beheld with a throb of pride.

Towards night the wind freshened and the coast began rapidly to recede. Having remained on deck during most of the afternoon, I descended to the cabin at eight in the evening; when casting a last glance at Lambay Isle and the mountains of Wicklow, I bade adieu to dear Erin,—probably, forever.

Dawn found us near the Isle of Man. The shore is rocky and bold, and we coasted very near it. This island is thirty miles long, and about twelve broad. In its general aspect it is rugged and hilly, and very much resembles Anglesea. Most of the highest grounds seemed covered with furze and other small under-wood. There were no trees which I could discern, and the captain asserts that there are none upon the island. This of course cannot be strictly true. The more level tracts appeared well cultivated; and the whole island seemed populous. We saw very plainly the towns of Castleton, Douglass and Laxy;—and sailed so near to the second of these that we descried people passing on horseback or on foot along the strand. The town is pleasantly built; and is situated at the head of a small semi-circular cove. The duke of Athol has a fine seat near it, which the captain says—for he is my oracle just now—is occupied ‘by the bishop:’—I suppose he means the bishop of Soder and Man. The house is situated near the water’s edge and is built in the castellated style;—in front of it is erected a low fort surmounted by a parapet,—a fit emblem, it might be thought, of a church militant. Near the small town of Laxy, and apparently, *above* it, I noticed a lake of considerable size. From

the position in which I viewed it, it seemed in momentary readiness to overleap its banks and pour itself upon the village below.

It is now about noonday. The wind has continued fresh; and an half hour ago, we parted from the island standing over from Manghraid's head direct to Whitehaven, distant twenty-five miles: we hope to reach it in three hours.

My accommodations on board are tolerable; nothing better. The captain is disposed to be obliging enough; but as a commander of a vessel seems destitute of skill, and some other needful qualifications. He kept his birth almost the whole of last night, even during his own watch, which was from 12 to 4 o'clock. What aggravated this criminal neglect of duty was the circumstance that the mate of the vessel was drunk, and had been so ever since our weighing anchor.

Half past two P. M.—The weather having been cloudy all day, we did not come within sight of the English coast as soon as I had hoped. St. Bee's Head, a large high bluff, was the first land which we descried; and then it was scarcely five miles distant. The captain has since been employing all hands in unlading the brig of its ballast to save eighteen shillings or a pound, which he would be otherwise obliged to pay to have it removed from the vessel on his getting into harbour. The consequence is that she rolls with considerable violence, and if the wind should increase, the result might be much more unpleasant.

Whitehaven is the Newcastle of Cumberland. Its coal mines are very valuable, and have been extensively worked. It is said that the miners in following several horizontal veins of coal, after sinking the perpendicular shaft to a great depth, have opened passages fairly under the sea; that is to say, to a considerable distance without the line of low water mark, admitting this report to be true, it is singular to reflect that in entering the harbour of Whitehaven, we may be sailing above the heads of human beings, who some hun-

dred feet at least beneath us, are digging unsuspectingly, in "the bowels of the harmless earth."—

Cocermouth, Cumberland Co. Saturday evening.

At three P. M. we dropt anchor in the little port of Whitehaven, and the next minute found me once more upon English ground. This was a pleasure of no small kind; and in stepping foot again upon the soil of that country, which contains much that I prize, and more that I admire, I could not refrain from repeating to myself,—“England, with all thy faults, I love thee still.”—

The same rich verdure which renders the fields of Ireland so lovely, I found mantling the hills of Cumberland. The country, too, immediately round Whitehaven is intersected with low embankments of earth, clothed with a fine green turf, instead of hedges of thorn;—in the same manner as are most of the enclosed lands which I saw in Ireland. The quays of Whitehaven are numerous and excellent; but the town itself boasts of little beauty. The poorer inhabitants, whether men, women, or children, wear large clumsy wooden shoes, which make a very disagreeable clattering as they tread the pavement; but disagreeable as the sound is, I am much more pleased with it, than being obliged to see the same classes of people, walking the streets barefoot, as is the case among the Irish.

Repairing to an inn, I learnt that no coaches would proceed to Keswick before Monday;—a place which I wish much to take in my route to Edinburgh—and finding also no post horses disengaged I was obliged, though very reluctantly, to make up my mind to stay in Whitehaven over Sunday. But my inquietude was of short continuance. A few minutes after, a vehicle, precisely similar to the Irish jingle drove to the door; and on going to the window from the impulse of curiosity, wondering how these singular machines, should have found their way into England, I ascertained, with surprise and pleasure, that it was an accommo-

dation conveyance, which was stopping to take in passengers for Cocermouth, a small town, somewhat more than half way to Keswick.—All this, by the by, though a stated daily arrangement, the good landlord, for very obvious reasons, had taken care not to apprise me of himself.—Finding one unoccupied seat, I immediately threw my valise into the vehicle, and the next instant it drove off. Of the other three passengers, one was a native of Keswick, and just landed from the Isle of Man;—a very intelligent and pleasant companion. He was familiar with the road, and being rather more communicative than Englishmen generally are, gave me much information of places and things as we drove along.

The road, for the first three or four miles, followed pretty close by the coast; but afterwards, diverged into the interior of the country. The face of this was hilly and broken into high swells, but by no means mountainous. We passed a few villages, the houses of which, exhibited a neat appearance, numerous farm houses and cottages also, were scattered in every direction, and in front of most of them might be seen little lawns, or gardens, or shrubberies. The women whom we passed were all neat, and those that were young, *bonnie* and blooming,—vastly improved in this respect contrasted with the Irish. After a ride of eight miles, we came in view of the Derwentwater,—a coy little stream,—rolling its amber waters over a bed of pebbles, and meandering through a succession of richly enamelled meads. It accompanied us during the remainder of the way, and amused me much by its playfulness and prattling. One mile further I caught the first glimpse of Skiddaw. It is not, as I conceived, a single mountain rising in a lofty cone, but a broken, towering chain of highlands. Loose, lazy clouds were floating around their summits, alternately veiling, and disclosing them to view. As we proceeded, the scenery rose in character, assuming at every step, a more composed and

statelier air, and after a delightful ride of fourteen miles, which gave ample presage of higher satisfactions in prospect, I alighted at the door of an inn, which promised all the comforts which a fatigued traveller might wish.

Keswick, 'Royal Oak,' May 4th.

What those comforts were,—in other words, what is meant in general by the boasted comforts of an English inn,—those only can well understand, who have actually experienced them. The house in which I lodged last night, was no ways remarkably good; indeed, comparatively indifferent, yet it fully redeemed the promise which I have said it made on my alighting. To any one of equally plain habits and tastes with myself, it might be enough to refer as some evidence of this to the supper table which 'rose like an exhalation' before me within ten minutes after my arrival,—being spread with the finest trout from the Derwent, the best Cumberland mutton, sparkling Ulverstone ale, and port of excellent body and racy flavour. But after all, perhaps the greatest recommendation of an English inn, is the excellence of its beds;—these are luxurious indeed, and last night I occupied one which Juno might have envied, with all the roses and myrtles of Ida, or Olympus for her couch. But this, *en passant*.—

Early in the morning, I walked out to survey the town of C. It is situated on the Derwent; is irregularly built, and very old in its appearance. The immense ruins of a once noble castle, gray with moss, and finely clothed with ivy, crown an eminence which adjoins the town, and overhangs the river. The pile, now the property of Lord Egremont, was once baronial, and a place of great strength; erected as a defence against the predatory border inroads of the Scotch.

At the hour of divine service I went to church; it was well attended; and the exercises throughout, were conducted with great solemnity and decorum. The sermon was de-

livered by a young man, and possessed much merit. It was chaste and nervous in style, replete with excellent sentiments, and delivered with judicious action, and a modest, manly tone of voice. The church is very antique, and presents a number of curious old monuments, which are ranged around the interior of its walls.

Being anxious to continue my route northward with as little delay as possible, early in the afternoon I mounted a horse, and in company with the gentleman who was my fellow passenger from Whitehaven yesterday, proceeded towards this place: a ride of such varied beauty and grandeur for an equal distance I never before enjoyed. The road on leaving C. soon entered the mountains; and continued either winding along their feet, or climbing and skirting their acclivities the residue of the way. Proceeding two or three miles, we descended into the beautiful vale of Lorton. It is an extensive and well cultivated tract, enclosed on all sides by high and steep mountains. The pretty village of Lorton, with its venerable church, stands in the centre; and at the extremities of the valley, are two or three neat hamlets. Near the latter, were several very flourishing plantations of larches. As we rode along, I noticed the sycamore, (New England balm of Gilead,) the willow, (called in this neighbourhood, the palm,) and the pear-tree, in full leaf. The hedges of hawthorn and privet, displayed also a luxuriant foliage. Over them the wild honeysuckle was creeping: and on the green turf beneath, the daisy, violet, and primrose smiled in full bloom. Passing from the vale of Lorton, we penetrated hills of a sterner grandeur than those which we had left. For a considerable distance not a single enclosure appeared, and scarcely a defile fit for cultivation, except where some mountain brook dashed from the precipice, and furrowed an opening amidst the opposing crags. These streams were frequent; and from their channels it is evident, are always much swollen by spring and autumnal

rains. The hills presented every species of bold and massive forms. The clouds as they floated heavily by, cast their long dark shadows upon them; and these often produced a fine effect by falling at the feet of one of the highest, and ascending by a slow solemn motion to its very summit. Presently, the harsh features of the landscape immediately around us, began to soften into a milder expression. The *russet* tints of the little vegetation, which had remained gradually disappeared:—glades of verdant grass disputed the soil with the heath, and whin,—which extending their surface, at length stretched into rich pastures on which flocks of sheep were feeding, enlivening the scene with their gambols, and regaling the ear with their bells.

The shepherds whom I saw, were generally attended with a pair of dogs of a remarkably strong and active breed, and distinguished for their wonderful sagacity. Several striking proofs of the latter quality, I accidentally witnessed; and judging also from other and mutual indications, I could not help thinking that these humble animals would hardly have suffered in the comparison of their instinct, with the reason of the masters whom they served.

The right of pasturing sheep upon the uninclosed tracts along the hill sides in this neighbourhood, belongs equally to all freeholders in the adjoining parishes. It is given to them when they receive leases of their lands. On the ride, I occasionally noticed a raven, after sailing round the peaks of the mountains, poising for a time over a certain spot; and my companion told me, that it was watching to seize and prey upon some young lamb. These birds, he represented as exceedingly voracious and bold.

The country at length opened somewhat, and disclosed more perfectly the bold outline of Skiddaw; near the base of which, our road conducted us. Beyond and directly in front, arose majestically the towering heights of Helvellyn; and further to the right, the lofty undulating ridge of the

Borrowdale mountains. Besides these, numerous other steep hills and fells appeared in every direction, all forming one vast amphitheatre, which enclosed within its magnificent amplitude, the matchless vale of Keswick.

But before dwelling upon the beauties of this elysium, I must return to the point, where the whole valley, to most of which Keswick gives name, opened first on the view. My companion, I would here remark, with genuine native enthusiasm, had previously assured me that I should find the scene, which would be there unfolded, the most beautiful which I had ever witnessed; and in that he was not mistaken.

Turning a sudden angle in the road, I first discerned the little lake of Bassenthwaite, reposing beneath Skiddaw, and reflecting from its placid bosom, the purple shadows of that stupendous mountain. Skiddawdale next appeared; a pretty extent of meads which spread themselves along its borders, and for some distance into the valley. A rivulet was seen issuing from the Bassenthwaite and hurrying through the dale, as if eager to bear its crystal tribute to the Derwent lake near Keswick. It was a modest stream, and seemed to shrink from observation, occasionally concealing entirely its waters among the windings which it pursued. But

The matted grass * * * * * with livelier green
Betrayed the secret of its silent course.

the valley of K. encircled by the mountains, I have already named, commences with this lake of Bassenthwaite and the adjacent meads. Thence, it extends six or eight miles; and embraces a beautifully varied landscape, in the centre of which stands the town of Keswick, not far from the lake of that name; called also indifferently, the lake of Derwent. It terminates with the romantic hamlet of Grange, at the mouth of the wild pass which opens into the crags of Borrowdale. The whole of this valley is decked with the richest cultivation; and even at this early season, it presents some of the

softest and loveliest tints, which I ever saw spread over the face of nature. Its beauty is strikingly heightened by the savage grandeur of the surrounding mountains. Indeed, they each add powerfully by contrast to the effect of the other.

The valley is populous. Several villages are scattered over it; each distinguished by the gray tower of its church; while around, in every direction, may be seen white cottages, and farm-houses, and country seats, some of them indeed, partly embosomed among trees or screened by creeping shrubs; but all serving to vary the expression, and heighten the romantic beauty of the landscape.

Keswick lake is an irregular sheet of water, about three miles in length. Its clearly defined border, is prettily fringed with trees; and several islands which dot its surface, are also well wooded. The appearance of these islands is highly picturesque; and they are happily disposed for the effect of perspective. On one of them, a little country-box has lately been erected; its attic, just peeping from a hood of larches, is all however which is presented to the eye.

It was after five, P. M. when we reached Keswick. Having dined, I rambled out and took a bird's-eye survey of the town and environs. I soon found myself upon the beach of the lake; and lingered among the enchanting beauties of the scene, till twilight veiled them from my view.

ART. IV.—*Memoirs of the late William Lewis, Esq. of the Philadelphia Bar.*

WILLIAM LEWIS, the son of a plain and respectable farmer, in Chester county, Pennsylvania, was born on the second of February, 1751, O. S. When of a proper age, he was put to a common country school, at Edgemont in the neighbourhood of his residence, from which he was afterwards removed to a seminary of a higher order established by the society of friends at Willistown.

There his progress was so rapid, as quickly to require tuition beyond the usual course, and the extraordinary trouble of the tutor, was rewarded by a double compensation.

At a very early age he expressed a strong inclination for the profession of the law, which though it received his father's sanction, was disapproved of by his mother, both of whom were members of the society of friends, and he continued on the farm assisting in the usual labours of agriculture, until his seventeenth year. It was probably about this time, that the following incident occurred, which he related to the writer of this memoir.

Having driven his father's wagon to the county-town, he found the court in session. Curiosity led him to enter the court room for the first time in his life, when he was so much captivated by the oratory of the lawyers, and the conduct of a trial, that the domestic who accompanied him, was unable to persuade him away. The latter was compelled to return with the wagon to the farm, leaving young Lewis on the spot, who remained till the court rose late in the evening. Early next morning he appeared at his father's house, to which he had returned on foot, with a stronger resolution than before to study the law, if the consent of his parents could be obtained. His mother having at length agreed, he was removed to the city, and placed under the tuition of Robert Proud, who then had the care of the Friends' public school, for the purpose of receiving instruction in the Latin language.

He continued about eighteen months with his venerable preceptor, whose cautious and correct history of Pennsylvania, forms the only literary attempt to do justice to a subject which ought long ere this to have more fully employed the philosopher and the historian. After leaving Proud, he went for a few months to a German school, in which language it is not recollected that he made much proficiency. At that time the proportion of persons in Pennsylvania, who made

use of that language alone, was much greater than at present, and an acquaintance with it was deemed very useful, by those who practised in the country courts, which the most eminent members of the Philadelphia bar were then in the habit of regularly attending. These quarterly journeys generally extended as far as Easton to the northward, and York to the westward.

In the year 1770, Mr. Lewis had the gratification of commencing the study of the law under Nicholas Waln, Esquire, who, although still a young man, had acquired a high degree of eminence at the bar.

Here Mr. Lewis's application was intense and unremitted, and assisted by a quick perception and tenacious memory, his qualifications for admission at the expiration of his time, were seldom surpassed. Before his noviciate expired, he had more than an usual share of the student's duties to perform. He had been in this office about a year when Mr. Waln, who had been one of the most gay and animated, as well as one of the most industrious members of the bar, was suddenly struck with serious religious impressions, which he publicly evinced by unexpectedly kneeling down in a public meeting of worship, and uttering a fervid and eloquent prayer.

After recovering from a fit of illness that ensued, he determined to relinquish the practice of the law. Mr. Lewis remained in the office. His attachment and fidelity to his friend and preceptor, the abilities he had already manifested, and his knowledge of the business under the care of Mr. Waln secured his confidence, and the clients to whose option it was left to employ other counsel and receive back their fees, or, (at least in those cases, where trials in court were not to take place) to leave the causes under Mr. Lewis's care, in many instances preferred the latter. He was admitted in the court of Common Pleas, on the motion of Miers Fisher, esquire, at December term, 1773, being then nearly twenty-two years of age.

The period was not unfavourable to a young beginner. Of the elder class, only Mr. Chew and John Ross continued in practice.

In the ensuing year, Mr. Chew was appointed chief justice; and the declining health of Mr. Ross, with some other causes, rendered him no formidable opponent. Mr. Joseph Reed, and Mr. Wilcocks had also attained great eminence, and possessed a considerable share of practice. Among his younger brethren, of whom the court dockets of that day exhibit many truly respectable names, Mr. Lewis had to work his way, and he worked it with success. The entries of the last term of the common pleas under the royal government, evince, that in the number of actions, he then led the bar.

This was the term of June 1776. On the fourth of July, the declaration of independence suspended, till a new organization, all the business of the courts. The first session of the common pleas at Philadelphia, when the stile of process was altered from the king to the commonwealth, was held in September 1777. Only six attornies were entered as admitted to practice, whose names are recorded in the following order: John Morris, John Haley, William Lewis, Andrew Robeson, Jacob Rush, and Jonathan D. Sergeant.

The British army was at that time on its march from the head of Elk to Philadelphia, and before the end of the month, the occupation of the city removed from it every vestige of the new form of government, and drove away every individual attached to it, who had the means of escape. Mr. Lewis's political opinions, were always in favor of his country's rights. In some of the subsequent agitations of party, he was not unfrequently charged with contrary sentiments; but his views were liberal, his spirit was independent, and he was sometimes calumniated, because he never gave way to popular delusion, or popular violence. When the British standard was hoisted in Philadelphia; he retired to his friends

in Chester county, with whom he continued, pursuing however his practice at those courts which were beyond the reach of the enemy's power, until the departure of the army restored to the city its republican character.

Mr. Lewis then resumed his station at the bar, which as well in its component members as its forensic character, soon exhibited material changes. Subjects of higher importance than those which commonly fall to the lot of provincial judicatures, were brought forward; motives competent to rouse all the latent energies of the mind, were constantly presenting themselves. The bar was chiefly composed of young men, possessing aspiring minds and industrious habits. Mr. Wilson, who had practised with great reputation at Carlisle; George Ross, from Lancaster; Edward Biddle, from Reading; Gouverneur Morris occasionally, and occasionally Joseph Reed, till he was chosen a member of the supreme executive council, in conjunction with Mr. Sergeant, who, in August 1777, was appointed attorney general, and Mr. Lewis formed an assemblage of powerful and splendid talents, which might have coped with an equal number of any other forum in America. The addition of Mr. Ingersoll, who returned from France in 1779, and of Mr. Bradford, who shortly afterwards removed from York, and on the resignation of Mr. Sergeant, was appointed attorney general in 1780, augmented its power and its celebrity. The whole faculties of the bar were soon put in requisition, by the prosecutions which were commenced against some of the adherents to the British cause. The popular excitement against them was high, and the defence appeared to many a service of danger, but the intrepidity of the bar did not allow them to shrink from the conflict. Among the defenders, Wilson and Ross took the lead. Mr. Lewis was, however, frequently employed, and always distinguished himself. In the defence of Chapman, he urged with force and success the right of an individual, on the commencement of a civil war, to choose

his party. M'Kean, chief justice, was a zealous and steady republican, but independent in his principles and conduct, he discharged the duties of his office impartially and inflexibly; his decision in favor of Chapman, evinced the soundness of his judgment, and the disdain he felt for the popular clamour, excited by the occasion. From the performance of these duties, often as painful as they were honorable, we trace the progress of Mr. Lewis to one more delightful to humanity.

In the year 1779, the Pennsylvania legislature took the lead in a public declaration of the illegality of that odious and disgraceful subjugation of fellow creatures, which had so long stained the character of America. A provision, perhaps imperfect, but carried as far as then appeared practicable, was made in favor of the descendents of Africa; by which a chance of emancipation to those then living, and a certainty of it to their issue was secured.

In support of this legislative act, an association of private individuals was speedily formed, for the purpose of securing its benefits to those, who were unable from ignorance, poverty, and depression, to defend themselves.

Mr. Lewis became the champion of this order. With a voluntary dereliction of all professional emolument, he strenuously and boldly pursued oppression into its artful recesses, and succeeded in securing to the injured African, all the protection to be found in the text of the law. Hundreds of the present generation of coloured people are unconsciously indebted to him for his exertions, anxiety and exposure, before they were born.

This benevolent association, was subsequently incorporated by an act of the assembly.

Benjamin Franklin was the first president, and Mr. Lewis retained till his death the rank of first, and for a long time, the most efficient of its counsellors.

In the regular business of his profession, Mr. Lewis soon acquired that ascendancy to which, by his talents and atten-

tion he was entitled—in him it was verified, that genius never shines more brightly, than when it is enforced by the closest industry.

The great number of causes in which he was concerned, the judgment which directed, and the energies which accompanied both the preparation and the management of the trials, evinced the justice of the general confidence that was reposed in him. In the doctrine of pleading in questions on devises, and the nature of estates, he was peculiarly felicitous. In mercantile law, he was perhaps equally eminent. Whatever points he made in a cause, he was generally able to support, as well by authority as by argument. The closeness of his reasoning was seldom weakened by unnecessary digressions, nor impeded by the ebullitions of wit or the illusions of fancy. Although pleasant and facetious in social conversation, his public speaking was rather of the grave and serious cast, and often of the highest syllogistic order: the premises that he laid, being finally carried on to conclusions which the hearer did not anticipate, but was ultimately obliged to acknowledge.

Much of the business in those days, was transacted in the court of common pleas; on the bench of which, until Mr. Shippen accepted a seat in 1784, no lawyer was found. Hence a custom prevailed of introducing into jury trials, authorities at full length. The bench was to be instructed as well as the jury, and the latter were naturally placed on a level with the former, by the manner in which those authorities were explained and applied. It was usual to load the table with books, and to give a sort of elementary discussion to every question that arose. There was a method, a clearness, a force in the manner of Mr. Lewis on such occasions, aided by a sonorous voice, a perspicuous diction, and an earnestness of manner, which raised him high in the rank of popular orators.

His language indeed, could not be said to be always the most classical or correct. It possessed few of the higher elegancies of verbal selection, few of the nice and delicate embellishments, which are the natural results of a regular education. He had been lunched into business at so early an age, he had so closely pursued the solid and the useful, that he had had no leisure to attain the beautiful.

In the year 1787, he was elected a member of the legislature of Pennsylvania, in which he soon attained a great ascendancy, and rendered the most important services to his fellow citizens. Many measures of the highest interest adopted by that body, originated with him. One of these was the restitution of the charter of the college of Philadelphia, which in a paroxysm of political jealousy had been taken from it in 1779. But a more important procedure, was the alteration of the constitution of the state. Perhaps a more singular contrivance to produce precipitation and incaution in that department where deliberation was a duty, and to generate slowness and irresolution, when vigour, promptitude, and secrecy, were required, was never exhibited than in this constitution. A single legislature, without check or control, possessing a power of hastily passing the most important laws, restrained only by the necessity of publishing the bill, for the consideration of their constituents yet without being required to wait any length of time, to obtain a knowledge of their opinion on it; an executive council composed of a member from every county, multiplying as the number of counties increased, a septennial judicature and an inefficient council of censors, who were to revise the proceedings of the legislature, without the power to repeal what they saw the strongest reason to condemn, formed some of the features of this extraordinary frame of government. The name of Franklin, had been used to recommend it to popular acceptance, although it was believed by many, that his placid acquiescence together with some sportive ef-

fusions in answer to objections raised against it, was the greatest extent of the patriarch's exertions in its favour. To relieve the people of Pennsylvania from the operation of such a system, was one of the earliest legislative efforts of Mr. Lewis. It was necessary however, that he should proceed with caution. In some parts of the state, it had still many friends. As a product of the revolution to approve, it was sometimes considered as a test of political rectitude. It was asserted that its opponents aimed at aristocratical innovation, not untinctured with the spirit of monarchy. On this account, a procedure somewhat novel, was adopted at the close of one of the sessions of the legislature. Mr. Lewis proposed, and it was agreed that the members should at their next assembling, individually state to the house, the sentiments of their constituents on this important subject. The result was favourable, and in 1788, a majority was secured in favor of calling a convention, not openly to make a new constitution, but to consider in what respects the old one required alteration and amendment. At the election in 1789, Mr. Lewis was returned a member both of the legislature and of this convention. To the latter, however, he dedicated the chief portion of his time. It was composed of the first talents that Pennsylvania afforded, and it is much to be regretted that no report has been preserved of those exhibitions of science, argument, and eloquence which characterised its debates.

The mere reformation of the old constitution, was abandoned as hopeless, but in the composition of a new one some variety of opinion was manifested: democratic inclinations prevailed with one party, while the other sought, in the establishment of a firm and active executive, in an independent judiciary, in a legislature of two branches, and in most carefully prescribing the limits of each, and preventing encroachments on the functions of others, not to establish an aristocracy, but to secure a self-balanced government, posses-

sing the united properties of cautious deliberation, energetic action, and uninfluenced decision. No one of the subjects before them occasioned more animated discussion, than the question of suffrage. In this Mr. Lewis, was unsuccessful. The weight of Mr. Wilson's influence thrown into the opposite scale preponderated, and a right of suffrage nearly unlimited, has formed what has been deemed the only blemish of the work. In all other respects and even in this respect, by some, the constitution of Pennsylvania has been considered as an admirable model, as a careful discrimination in practice and a sound delineation in principle of a representative republic, securing force to the government, and freedom to the people.

With these services terminated the labours of Mr. Lewis, as a legislator.

In the year 1789, the present constitution of the United States, having come into operation, he had the honour to receive from the father of his country, the appointment of attorney of the United States, for the district of Pennsylvania. The commission bore date September 26th, 1789.

On the death of Mr. Hopkinson in 1791, Mr. Lewis accepted the appointment of judge of the District Court of the United States. He retained this station too short a time to afford more than a transient evidence of the impartiality and precision, the patience and inflexibility which characterize a good judge, and which in him were fully developed.

In the year 1792, pecuniary considerations induced him to return to the bar, at which he remained until a year or two before his death. He did not find the eminence of his rank, affected by his temporary absence. His business as counsel, in matters of difficulty and value, continued to be great, and for a long time his industry was undiminished. The Supreme Court, and the other judicatures of the United States with the higher tribunals of Pennsylvania, were the chief theatres of his employment, and his emoluments were

as considerable as his reputation was exalted. But he was not a selfish, sordid man. His friendships were warm, his charities unrestrained, he had not the talent of laying up money, and when his business subsequently declined, his friends regretted that while it was in his power, he had not made a more comfortable provision for himself in his old age.

Although no longer in office, Mr. Lewis was not indifferent or inactive, in respect to political subjects. [Warmly] and [uniformly] attached to the judicial interest, in habits of close intimacy with many of the leading members of the general government, much respected by our illustrious president, and always alive to the true interests of his country; he, on every occasion where it was suitable or proper, rendered his services to the public cause. His sentiments were sometimes conveyed to the public, by his own signature; but his readers were more frequently left to discover the anonymous author by the closeness and soundness of his arguments, and the vigor and pungency of his stile. It is to be regretted, that he never employed himself in a regular series of political disquisitions, which his masterly hand might have rendered of public and permanent utility. He did not confine himself to the pen. He attended public meetings, where his opinions were delivered without disguise. He assisted at a meeting of delegates from different parts of the state, who assembled at Lancaster in the year 1792, and he always was ready to cooperate in those consultations, and agencies which the nature of our government so frequently imposes on its active citizens.

His health had at times suffered violent shocks, and truth requires the acknowledgment, that whether from this cause, from the advance of age, or rather from the unresisted temptations of indolence, his industry and attention began a few years before his death to abate. The success of a lawyer, depends upon the exercise of these qualities. Self-interest is the motive of confidence, and he who finds that his busi-

ness is not attended to diligently, will prefer the employing of an inferior mind, to the unprofitable inaction of brilliant genius or profound knowledge.

The advance of age has been stated, as one of the possible causes in the present instance, but Mr. Lewis's faculties did not appear to have suffered from the inroads of time, and it is, perhaps, just to affirm as a general maxim, that until the corporeal powers give way, it rests with the individual himself to preserve and improve the energies of his mind, and continue his usefulness in society.

The last two years of his life, were spent at his delightful country seat on the banks of the Schuylkill, where he gratified his fondness for agriculture, and his taste for the beauties of nature.

In the summer of 1819, his constitution appeared to have received a fatal shock, under which he lingered about two months, and on the 15th of August, he expired with a tranquillity and composure which could not be surpassed. A few days before his death, he drew up his own will in the most correct technical form, and appeared indeed, to the last moments to possess the most serene and unclouded mind. His remains were interred in the burial ground of St. Peter's church in Philadelphia, in the presence of a numerous concourse of the members of the bar, who assembled to render the last tribute of respect to his memory, and agreed to wear the badge of mourning for his loss.

ART. IV.—*George the Third, his Court, and Family.*

London, 1820. 8vo. 2 vols.

[From the Journal of Belles Lettres.]

THIS is a pleasing well written biographical compendium of the events of the late long and interesting reign. It is neither prosing nor very political, but replete with anecdote and statements of facts; and consequently offers, especially at the present moment, when all minds are so feelingly alive

to the subject, a very agreeable miscellany either for desultory or regular reading. After a brief account of the family of Brunswick, it starts with the birth of Prince George in 1738, and from that period narrates the principle occurrences of his life, to the date of its lamented termination. A few extracts will best display the character of this publication; and we select them with little regard to arrangement, observing the order of time rather than the congeniality of subject, and only looking that we do not stumble on matters generally known, instead of the novelties which the volume contains.

1739.—On the first anniversary of the birth-day of the infant heir presumptive, there was a great concourse of nobility and gentry at Norfolk House, to congratulate their Royal Highnesses, accompanied with a whimsical exhibition of sixty youths, all under twelve years of age, sons of eminent citizens, who had formed themselves into a Lilliputian company of foot soldiers, in proper military clothing, and arrived at Norfolk House in hackney coaches, when the Prince went to receive them with an invitation to enter. They accordingly alighted, formed into close column, and marched into the princely residence with drums beating, colours flying, and music playing before them. In this order they proceeded up stairs into the drawing room, where they were received by their elected colonel, Prince George, who was adorned with a hat and feather; after which they were permitted to kiss his hand, as well as those of the new-born Edward, and the Princess Augusta.

That Walpole's mode of administration was certainly corrupt, we are afraid, cannot be controverted; a fact too which he himself never denied, bearing the jokes of his friends upon that subject with great good humour.

Having at a dinner party repeated a line from Horace containing the word 'Bibisti,' 'Pray, Sir Pobert,' says one of his friends, 'is that good Latin?'—'Why, I think so—

what objection have you to it?'—Why,' says the other drily, 'I did not know but the word might be *bribe-isti* in your Horace.'

Though Prince George, on the death of his father, in 1751, became heir apparent, yet he did not succeed of course as Prince of Wales: nor was he particularly distinguished from the rest of the Royal Family until that creation took place; for even in the new form of prayer he was merely included generally—the form being to pray for 'Their Royal Highnesses the Princess of Wales, the Duke, the Princesses, the issue of the Prince and Princess of Wales, and all the Royal Family.'

Anecdotes of George II.

Hasty and rather obstinate in his disposition, he often found it difficult to yield to the state reasons, or other reasons of policy, by which the cabinet were generally guided. On one occasion he had promised a vacant situation, of some consequence, to one whom he wished to oblige; but the cabinet were as obstinate as himself, and resolved to carry their point. Accordingly, the next time when they sat in the palace, in an apartment next to the King's closet, a blank appointment was drawn up, in order that they might pay to his Majesty the empty compliment of asking what name should be inserted in the commission. The difficulty was, however, to fix upon the individual member who should brave the royal anger in the closet: and the choice fell upon the witty lord Chesterfield, who boldly, but respectfully, entered the closet, with a pen in one hand, and the blank commission in the other, and inquired of the King to whom he pleased that the vacancy should be given. 'Give it to the Devil!' replied the angry Monarch; when Chesterfield very coolly prepared to fill up the blank, but stopped short saying, 'Would your Majesty please that this commission should run in the usual form—' To our trusty and well beloved

cousin, the *Devil!*" The clouded brow was instantly relaxed into a smile,—and the cabinet carried their point.

George II. and his Queen preferred the Haymarket Theatre to the one in Lincoln's inn-fields, which latter was notwithstanding always the most fashionable and crowded; so that lord Chesterfield coming into it one night, and being asked if he had been at the other house,—'Yes,' said he, 'but there was nobody there except the King and Queen; and as I thought they might be talking business, I came away!'

On another occasion, George II. was sitting at the Theatre, and the performers had delayed their appearance, to the great annoyance of the audience; but shortly after, to their great amusement, a cat leaped upon the stage. Two gentlemen were sitting next each other in the boxes, one of whom was known to be as enthusiastic a tory, as the other was a rigid, but loyal, whig. The tory observed that this made good the old adage, that a cat might look at the King.—'Yes,' replied the whig, with consummate gravity, 'and a very good King too!' To which the tory, a little nettled, replied, mimicking his gravity, 'Yes; and a very good cat too!'

When George the Third was crowned, it is stated that—

The King's whole behaviour at the coronation was justly admired and commended by every one, and particularly his manner of ascending and seating himself on his throne after his coronation. No actor in the character of Pyrrhus in the distressed mother, not even Booth himself, who was celebrated for it in the 'Spectator,' ever ascended the throne with so much grace and dignity.

Amongst other anecdotes connected with this event, it has been noticed of archbishop Secker, that he had the honour of baptizing his Majesty, confirming him when Prince of Wales, marrying him at St. James's, and crowning him at Westminster; besides which he christened his present Majesty, the Duke of York, and some others of the Royal fa-

mily,—a series of distinguished circumstances which can hardly be paralleled in the history of any other archbishop.

1773.—It has been confidently stated, that it was the King's intention at this period to institute a new order of knighthood, to be called the Order of Minerva, for the encouragement of literature, the fine arts, and learned professions. The order was intended to consist of twenty-four knights and the sovereign, and to be next in dignity to the military order of the Bath. The knights were to wear a silver star of nine points, and a straw-coloured ribbon from the right shoulder to the left. A figure of Minerva was to have been embroidered in the centre of the star, with the motto, '*Omnia posthabita Scientiæ.*'

So certain were the literati of the measure being adopted, that some altercation actually took place amongst the self-elected candidates for the new honours; and it is extremely probable that the only cause of its failure was the King's apprehension that the numerous jealousies which would arise even from the fairest selection of talent and ability, would render its institution an evil rather than a benefit, especially at a moment when party measures ran so very high upon political subjects.

1781.—In the distribution of honors, the King never forgot his own personal feelings, though he sometimes granted to political solicitation what was by no means agreeable to himself. Indeed, in one instance he is said to have yielded a baronetcy for a jeu d'esprit. The late Dr. Elliot had never been a favourite; and when lord George Germain requested his Majesty to confer the title on that physician, the King manifested much unwillingness, saying, at length, 'But, if I do, he shall not be my physician.' 'No, sir,' replied his lordship, 'he shall be your majesty's baronet, and my physician!' This excited the royal smile, and the bloody hand was added to the doctor's arms.

The King was always mindful of his promises: and this year he conferred the bishopric of Winchester on lord North's brother, then bishop of Worcester, in compliance with an engagement pledged to lord North a few years before, obtained under circumstances which display a little of the general system of court intrigue. Lord North had been particularly anxious to procure the see of Winchester for his brother, and took a singular method of obtaining it, by asking for him the archiepiscopal mitre of York, on the demise of Dr. Drummond. He well knew that the King intended to confer this dignity upon the bishop of Chester, Dr. Markham, as a reward for the particular care which he had taken of the Prince of Wales's education; he asked it, therefore, expecting a refusal, but still appeared to use the privilege of a prime minister in urging his claim. His majesty, as he was well aware, continued resolute; and the premier, as if on a forlorn hope, said, 'I hope then your majesty will have no objection to translate him to Winchester, when that see may become vacant.' To this the King assented; and the death of Dr. Thomas, shortly after, completed the arrangement.

Besides attending divine worship, he made it a rule to read Barrow's sermons every Sunday evening; having previously marked off with a pencil the divisions which he intended to read, so that the entire collection, with a little variation, lasted all the year round.

He was always a friend to religious liberty. The King's joiner was a Methodist preacher; and his body coachman was a rank Methodist. The person last alluded to was old daddy Saunders. It was known to the King that his coachman was a Methodist, but that never caused him to get one unkind word; and his majesty, when the old man had retired, if he met him, never failed to stop his carriage to say, 'Saunders, how do you do?'

Lord Mansfield, on making a report to the King of the conviction of Mr. Malony, a Catholic priest, who was found

guilty, in the county of Surry, of celebrating mass, was induced, by a sense of reason and humanity, to represent to his majesty the excessive severity of the penalty which the law imposed for the offence. The King, in a tone of the most heartfelt benignity, immediately answered, 'God forbid, my lord, that religious difference in opinion should sanction persecution, or admit of one man within my realms suffering unjustly: issue a pardon immediately for Mr. Malony, and see that he is set at liberty.'

On another occasion, passing through a town near Windsor, a rabble were collected interrupting the devotions of some itinerant Methodists, when the King, inquiring the cause of the riot, was told that it was only some affair between the townspeople and these enthusiasts: but he immediately replied: 'The Methodists are a very quiet kind of people, and will disturb nobody: and if I learn that any persons in my employ disturb them, they shall instantly be dismissed.'

This soon spread through the place, and tranquillity was almost instantly restored.

Zoffany was once engaged as a portrait painter, of whom the following anecdote has been related.

When he commenced his first picture of the royal family, there were ten children. He made his sketch accordingly, and attending two or three times, went on with finishing the figures. Various circumstances prevented him from proceeding. His majesty was engaged in business of more consequence; her majesty was engaged; some of the princes were unwell. The completion of the picture was consequently delayed, when a messenger came to inform the artist that another prince was born, and must be introduced into the picture. This was not easy, but it was done with some difficulty. All this took up much time, when a second messenger arrived to announce the birth of a princess, and to acquaint him that the illustrious stranger must have a

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place on the canvass. This was impossible without a new arrangement: one-half of the figures were therefore obliterated, in order that the grouping might be closer to make room. To do this was the business of some months; and before it was finished, a letter came from one of the maids of honour, informing the painter that there was another addition to the family, for whom a place must be found. 'This,' cried the artist, 'is too much: if they cannot sit with more regularity, I cannot paint with more expedition, and must give it up.'

ART. V.—*Mrs. Hemans' Poems.*

[A new candidate for the bays has lately appeared before the British public, in the person of Mrs. Hemans, a lady who is said to be very young and very amiable. She certainly writes exceedingly sweet verses, and deserves to be classed with the genuine poets of the day. Her works already published, are 'Tales and Historic Poems,' 'Restoration of the Works of Art to Italy,' 'Modern Greece,' 'Wallace's Invocation to Bruce,' a poem which gained a prize offered for the best on that subject; and 'The Sceptic.'

The following extract, from the 'Sceptic,' will show the style of Mrs. Hemans' poetry.]

But thou! whose thoughts have no blest home above,
 Captive of earth! and canst thou dare to *love*?
 To nurse such feelings as delight to rest
 Within that hallow'd shrine—a parent's breast,
 To fix each hope, concentrate every tie,
 On one frail idol,—destined but to die.
 Yet mock the faith that points to worlds of light,
 Where sever'd souls, made perfect, re-unite?
 Then tremble! cling to every passing joy,
 Twin'd with the life a moment may destroy!
 If there be sorrow in a parting tear,
 Still let '*for ever*' vibrate on thine ear!

If some bright hour on rapture's wing hath flown,
Find more than anguish in the thought—'tis gone!
Go! to a voice such magic influence give,
Thou canst not lose its melody, and live;
And make an eye the lode star of thy soul,
And let a glance the springs of thought control;
Gaze on a mortal form with fond delight,
Till the fair vision mingles with thy sight:
There seek thy blessings, there repose thy trust,
Lean on the willow, idolize the dust!
Then, when thy treasure best repays thy care,
Think on that dread '*for ever*'—and despair!

Oh! what is nature's strength? the vacant eye,
By mind deserted, hath a dread reply!
The wild delirious laughter of despair,
The mirth of frenzy—seek an answer there!
Turn not away, though pity's cheek grow pale,
Close not thine ear against their awful tale.
They tell thee, reason, wandering from the ray
Of Faith, the blazing pillar of her way,
In the mid-darkness of the stormy wave,
Forsook the struggling soul she could not save!
Weep not, sad moralist! o'er desert plains,
Strew'd with the wrecks of grandeur—mouldering fanes
Arches of triumph, long with weeds o'ergrown,
And regal cities, now the serpent's own:
Earth has more awful ruins—one lost mind,
Whose star is quench'd, hath lessons for mankind,
Of deeper import than each prostrate dome,
Mingling its marble with the dust of Rome.

———He that hath beheld
The parting spirit, by its fears repell'd,
Cling in weak terror, to its earthly chain.

And from the dizzy brink recoil, in vain;
 He that hath seen the last convulsive throe
 Dissolve the union form'd and clos'd in wo,
 Well knows, that hour is awful.—In the pride
 Of youth and health, by sufferings yet untried,
 We talk of Death, as something, which 'twere sweet
 In Glory's arms exultingly to meet,
 A closing triumph, a majestic scene,
 Where gazing nations watch the hero's mien,
 As, undismay'd amidst the tears of all,
 He folds his mantle, regally to fall!
 Hush, fond enthusiast!—still, obscure, and lone,
 Yet not less terrible because unknown
 Is the last hour of thousands—they retire
 From life's throng'd path, unnoticed to expire,
 As the light leaf, whose fall to ruin bears
 Some trembling insect's little world of cares,
 Descends in silence—while around waves on
 The mighty forest, reckless what is gone!
 Such is man's doom—and, ere an hour be flown,
 —Start not, thou trifler!—such may be thine own.'

ART. VI.—*Statue of Washington, by Canova.*

This magnificent work of art has been designed and executed by the 'great sculptor' for the legislature of North Carolina. The size is colossal, of the future destination of it, we cannot give any information. It is supposed to be intended as an ornament to the Senate chamber.

The following account of Canova is taken from the London New Monthly Magazine.

'The celebrated artist who is the subject of the present memoir, was born in the year 1757, in the village of Possagno, in the Venetian states. He very early evinced a genius for the art in which he has since become so distinguished. When only twelve years of age, he modelled a lion in butter, and sent it to the table of the rich Signior Falieri,

who was a liberal encourager of the young artist's rising talent. At the age of seventeen, Canova executed a Eurydice, half the size of life. He then left his instructor, a sculptor of Bassano, and went to study at the Venetian Academy of Fine Arts, where he obtained several prizes. In 1779, the Venetian senate expressed their approval of the talent he displayed in a group of Dædalus and Icarus, by presenting him with the sum of 300 ducats, and sending him to finish his studies in Rome. He first distinguished himself in that capital by his Theseus seated on the vanquished Minotaur, which has been very well engraved by Morghen. A group of Cupid and Psyche was the first production which afforded an idea of the originality of Canova's taste in the expression of the softer affections. This was followed in close succession by the group of Venus and Adonis; the mausoleum of Clement XIII., erected in the church of St. Peter at Rome; the figure of Psyche holding a butterfly between her fingers; the penitent Magdalen, one of his chefs-d'œuvre, now in the possession of M. Sommariva, at Paris; and the statue of Hebe. After this period, Canova, also devoted his talents to subjects of a very different style, of which his two Pugilists (Kreugas and Damoxenus), are the most successful examples. M. Quatremère de Quincy says, speaking of the Kreugas: 'Every thing is grandly expressed; the style is broad and full; there is nothing mean, nothing borrowed; it is all ease, even to the execution.'—Among the works which he afterwards executed, the most remarkable are, another group of Cupid and Psyche; the mausoleum of the Archduchess Christina of Austria, wife of the Duke Albert of Saxe-Teschen, the idea of which is new and original, though rather confused; and the statue of Ferdinand, king of Naples, which was not executed in marble until the year 1803, though the model was completed in 1797. In 1798, Canova left Italy, to accompany Prince Rezzonico on a journey through Prussia. On his return to Rome, he executed his Perseus holding the head of Medusa, which has been

said to equal the Apollo Belvidere, at least as far as regards execution and beauty of form. The Pope purchased it to fill the place of the Apollo in the museum of the Vatican, and appointed the artist Inspector-General of the Fine Arts at Rome. Canova shortly after produced a companion to the Perseus in the statue of Mars Pacificator; when Pope Pius VII., in token of his approbation, created him a Roman Knight, and, with his own hands, presented to him the insignia of the order. About this period, he received an invitation from Napoleon, to visit Paris, for the purpose of executing his bust; but he refused to comply, until the Pope, who happened at that time to be in France, sent his mandate to that effect, which was instantly obeyed by Canova. On being asked by Napoleon why he had not attended to his summons, Canova replied that it was not his duty to obey the commands of any but his own sovereign. He was received in France with the most flattering marks of distinction and was appointed one of the associates of the Institute. After completing the bust of Napoleon, intended for a colossal statue, which as a whole proved but mediocre, he returned to Rome, at the expiration of the same year.

The Parisian critics said of this statue that it was very great, without producing a great effect. Perhaps Canova's failure in this figure may be attributed to the little pleasure with which he appeared to undertake it, and his eagerness to return to Italy. Bonaparte observing his impatience, remarked that there were some fine works of art in Paris, to the examination of which some short time he thought might be well devoted. 'I have seen them all before,' was the laconic reply of Canova. The statue remained for a long time covered with a curtain in the museum, but was again exhibited on Napoleon's return from Elba in 1814, when a mould was taken from it, and it was multiplied in all the cast-shops in Paris, and it is now once more doomed to obscurity. In 1815, when the allied powers reclaimed the monuments of

art collected in the Louvre, Canova was appointed by the Pope to superintend the removal of those which had formerly adorned the city of Rome. He consequently repaired to Paris, under the title of ambassador from the Pope, and was there commissioned to execute the statue of the Emperor Alexander, which was to be placed in the palace of the senate at St. Petersburg. From Paris he proceeded to London, principally for the purpose of examining the remains of the temple of Minerva which the Earl of Elgin had brought from Athens. There he was received with every mark of attention by the most distinguished individuals in the country, and his royal highness the Prince regent presented him with a magnificent snuff-box set with diamonds. On his return to Italy he was commissioned by the Pope to restore to their former situations the works of art which had just arrived from Paris.

On his arrival he was received with every honour. The academy of St. Luca went in a body to meet him, and the Pope, at a solemn audience, on the 5th of January, 1816, delivered to him, with his own hands, a paper, announcing the enrolment of his name in the book of the capitol. He was shortly after created Marchese d'Ischia, with a pension of 3,000 Roman crowns. Canova has occasionally turned his attention to the study of painting, and he executed several pictures, one of which has been engraved; the subject is a Venus reclining on a couch and holding a mirror. He has also painted a portrait of himself. Among his *bas-reliefs*, perhaps the most remarkable is that representing the city of Padua, under the form of a female. Canova's genius has been fostered by the writings of the ancient authors. It is his constant practice to have some one to read to him while he is occupied in the execution of his works. The characteristics of his style of sculpture are originality, facility and fertility, of execution. Among his most celebrated works may be reckoned, a statue of Napoleon's mother, in

the character of Agrippina; a Venus rising from the bath; a statue of the Princess Borghese, half draped, reclining on a couch, with her head resting on one hand, and an apple in the other; the bust of Pope Pius VII., the bust of the Emperor Francis II., and a monument to the memory of his friend Valpato, an engraver. Canova has been blamed by some critics for endeavouring to impart to his statues an air of reality, and of heightening their resemblance to nature by artificial means unconnected with the province of sculpture; namely by colouring the eyes, lips, &c., a practice quite unusual among modern sculptors. This, however, he manages with so much delicacy, that it is scarcely perceptible, and if it do not, as many maintain, impart an additional charm to the statue, it is at least certain that Canova never suffers the colouring to obtrude so as to become offensive to the eye.'

ART. VII:—*Miscellaneous Articles.*

Percy Anecdotes.—Two neat little half-crown volumes under this title, have appeared, and monthly numbers in succession are announced. The anecdotes are judiciously selected, and the compilation is handsomely got up. Each number is devoted to illustrate a particular quality or virtue: thus, for example, Eloquence and Humanity are the subjects of the first two, and Heroism, Generosity, Enterprise, &c. of those which are promised. As a specimen of the work we select a few extracts. *Lit. Gaz.*

Friendless Candidates.—The Prince de Montbarey presented a list of the young gentlemen who were candidates for the vacant places in the military school of Louis XVI. of France. In this list were a great number who were strongly recommended by persons of the highest rank, along with some who were wholly destitute of such recommendation. The king observing this, gave an instance of that goodness of heart which he exhibi-

ted on so many occasions. Pointing to the latter, he said, "Since these have no protectors, I will be their friend;" and instantly gave the preference to them.

Physiognomy.—A witness was one day called to the bar of the House of Commons, when some one took notice, and pointedly remarked, upon his *ill looks*. Mr. Fox (afterwards Lord Holland), whose gloomy countenance strongly marked his character, observed, "That it was unjust, ungenerous, and unmanly, to censure a man for that signature which God had impressed upon his countenance, and which therefore he could not any by means remedy or avoid." Mr. Pitt rose hastily, and said, "I agree from my heart with the observation of my fellow member; it is forcible, it is judicious, and true. But there are some (throwing his eyes full on Fox) upon whose face the hand of heaven has so stamped the mark of wickedness, that it were impiety not to give it credit."

Naval Oratory.—Admiral Blake, when a captian, was sent with a small squadron to the West Indies, on a secret expedition against the Spanish settlements. It happened in an engagement, that one of his ships blew up, which damped the spirits of his crew; but Blake, who was not to be subdued by one unsuccessful occurrence, called out to his men, "Well, my lads, you have seen an English ship blown up; and now let's see what figure a Spanish one will make in the same situation." This well-timed harangue raised their spirits immediately, and in less than an hour he set his antagonist on fire. "There, my lads," said he, "I knew we should have our revenge soon."

Sleepers Reproved.—A methodist preacher once observing, that several of his congregation had fallen asleep, suddenly exclaimed, with a loud voice, "A fire! a fire!" "Where! where!" cried his auditors, whom he had roused from their slumbers. "In hell," added the preacher: "for those who sleep under the ministry of the holy gospel."

Another preacher, of a different persuasion, more remarkable for drowsy preachers, finding himself in the same unpleasant situation with his auditory, or more literally speaking, *dormitory*, suddenly stopped in his discourse, and addressing himself in a whispering tone to a number of noisy children in the gallery, "Silence, silence, children," said he: "if you keep up such a noise, you will awake all the old folks below."

Ignorance of fear.—A child of one of the crew of his Majesty's ship, Peacock, during the action with the United States vessel, Hornet, amused himself with chasing a goat between decks. Not in the least terrified by destruction and death all round him, he persisted, till a cannon ball came and took off both the hind legs of the goat; when, seeing her disabled, he jumped astride

her, crying, "Now I've caught you." This singular anecdote is related in a work called, "Visits of Mercy, being the second journal of the stated preacher to the hospital and almshouse, in the city of New York, by the Rev. E. S. Ely."

Lord Thurlow.—This eminent lawyer's superiority of abilities was very early manifested both at school and at college. They extorted submission from his equals, and impressed his seniors with respect. The following anecdote is told of him. Having been absent from chapel, or committed some other offence which came under the cognizance of the dean of the college, who, though a man of wit, was not remarkable for his learning; the dean set Thurlow, as a task, a paper in the Spectator to translate into Greek. This he performed extremely well, and in very little time; but instead of carrying it up to the dean, as he ought to have done, he took it to the tutor, who was a good scholar, and a very respectable character. At this the dean was exceedingly wroth, and had Mr. Thurlow convened before Masters and Fellows to answer for his conduct. Thurlow was asked what he had to say for himself. He coolly, perhaps improperly, replied, "that what he had done proceeded not from disrespect, but from a feeling of tenderness for the dean; he did not wish to puzzle him!" The dean, greatly irritated, ordered him out of the room; and then insisted that the Masters and fellows ought immediately to expel or rusticate him. This request was nearly complied with, when two of the Fellows, wiser than the rest, observed, that expelling or rusticating a young man for such an offence would perhaps do much injury to the college, and expose it to ridicule; and that as he would soon quit the college of his own accord to attend the Temple, it would be better to let the matter rest, than irritate him by so se-

vero a proceeding. This advice was at length adopted.

Thurlow was not forgetful of the kindness which he experienced on this occasion. When he rose to the woolsack, he procured for one of the gentlemen who recommended lenient measures, the Chancellorship of the Diocese of Lincoln.

Such was the consciousness which Thurlow felt of his towering abilities, that long before he was called to the bar, he often declared to his friends that he would one day be Chancellor of England; and that the title he would take for his peerage would be Lord Thurlow, of Thurlow.

An apt Version.—The late Dr. Adam, Rector of the Grammar School, Edinburgh, was supposed by his scholars to exercise a strong partiality for such as were of partrician descent; and on one occasion was very smartly reminded of it by a boy of mean parentage, whom he was reprehending rather severely for his ignorance—much more so than the boy thought he would have done, had he been the son of a *right honourable*, or even of a plain Bailie Jarvie. ‘You dunce!’ exclaimed the rector, I don’t think you can even translate the motto of your own native place, of the *gude town* of Edinburgh. What, sir, does ‘*Nisi Dominus frustra*’ mean?’ ‘It means, sir,’ rejoined the boy smartly, ‘that unless we are lords’ sons, we need not come here.’

Upon the whole, these are entertaining books for the grownup lovers of anecdote, and excellent presents for children.

Cicero’s Lost Books.—In addition to what we have stated respecting the discovery of Cicero De Republica we may add, that another MS. includes the second part of some ancient works, the first part of which was discovered by M. Mai at Milan, some time ago. These manuscripts originally belonged to a monastery at Bobbio, whence they

were removed at the commencement of the seventeenth century, and conveyed partly to Rome and partly to Milan. The second manuscript also contains some correspondence between Fronto and Marcus Aurelius, and the conclusion of the valuable commentary on Cicero, the commencement of which has already been published at Milan.

—
Brief Abstract of the Restrictive Acts lately passed in the British Parliament.

THE SEDITIOUS MEETINGS ACT—professes to be ‘for more effectually preventing seditious meetings and assemblies,’ and is to continue in force five years. No meeting of more than fifty (except called by the lord lieutenant, the sheriff, five justices, the major part of the grand jury, or except it be a city, borough, or town corporate meeting, or a ward-meeting, or a meeting of aldermen, &c. &c.) can be held but in the parish, or if that be divided into townships, within the township in which the persons calling it may reside; and before the meeting be held, six days notice in writing must be given by seven persons to some justice of the peace, residing near the parish or township. The descriptions and places of abode of the persons signing are to be given in the notice.

A justice of the peace may change the time and place of any meeting, by giving notice in writing; the time not to be altered beyond four days; the place, any other in the same parish or township.

Adjourned meetings are to be deemed unlawful.

No person is to be allowed to attend any meeting, in number exceeding fifty, to discuss any public grievance in church or state, unless he be a freeholder, householder, or inhabitant usually resident in the county, riding, town, &c. This is not to extend to any member of the

House of Commons in any county, city, &c. for which he shall be serving in Parliament.

Any person offending against the above is to be liable to fine, and imprisonment not exceeding twelve months. The hardships of this clause we have already considered, but we cannot repeat its substance and pass its tendency by in silence. A passing traveller, who sees what is going forward, is obnoxious to these punishments if he stop to listen.

If the notice of a meeting shall express or purport, that any matter or thing by law established can be altered otherwise than by authority of King, Lords, and Commons, in Parliament assembled, or shall tend to stir up the people to hatred or contempt of the person of his majesty, his heirs or successors, or of the government and constitution of this realm as by law established, every such meeting shall be unlawful.

It shall be lawful for the justices, sheriff, mayor, or head officer, to command persons not qualified to attend at meetings under the provisions of the act to disperse, and if they do not disperse within a quarter of an hour after proclamation has been made, every such person shall be adjudged guilty of felony, and shall be liable to be transported for a term not exceeding seven years. The same punishment is inflicted on persons obstructing justices in the discharge of their duty under the act. The act is not to extend to any meeting wholly holden in any room or apartment of any house or building, nor to meetings for the return of members.—Parishes containing more than twenty thousand persons are to be divided into one or more parts.—Persons carrying arms or banners at meetings, are to be liable to fine, and imprisonment for any period not exceeding two years.—Lecture-rooms and debating-rooms are to be deemed disorderly, if not licensed, with the exception of the

rooms in which school-masters teach their scholars, the lecture-rooms at the Universities, Gresham college, the Inns of Court, &c.

THE NEWSPAPER STAMP DUTIES BILL—states, that, from and after ten days after it be passed,—‘all pamphlets and papers containing any public news, intelligence, or occurrences, or any remarks or observations thereon, or upon any matter in church or state, printed in any part of the united kingdom for sale, and published periodically, or in parts or numbers, at intervals, not exceeding 26 days between the publication of any two such pamphlets or papers, parts or numbers, where any of the said pamphlets or papers, parts or numbers, respectively, shall not exceed two sheets, or shall be published for sale for a less sum than 6d. exclusive of the duty by this act imposed thereon, shall be deemed and taken to be newspapers;’—that is, they shall be liable to the newspaper stamp duty, and to all restrictions and penalties that fall on newspapers. This measure is against publications which come out periodically, ‘or in parts or numbers at intervals.’

The part of this bill most objected to, is that which requires securities from the printer or publisher of any newspaper, pamphlet, or other publication containing news, &c. of £. 300, each in himself, and two or three sureties, within twenty miles round London, and £. 200 in the country, that any fine for printing or publishing a blasphemous or seditious libel shall be paid; and making liable for any newspaper, pamphlet, or other paper printed or published without such security, to a fine of £. 20 each copy.

THE TRAINING PREVENTION ACT is entitled, ‘An Act to prevent the training of persons to the use of arms, and to the practice of military evolutions and exercise.’ It commences by prohibiting all meetings for drilling and training, or for being drilled

and trained, without lawful authority from his majesty, or the lieutenant, or two justices of the peace, and punishes all who attend such meetings by transportation for a term not exceeding seven years, or imprisonment for not exceeding two years. It then gives power to any justice of the peace, constable, or peace-officer, to disperse any such meeting, and to arrest and detain any person present at, or aiding, assisting, or abetting it.—Actions against any justice, justices, peace-officers or constable, for any thing done under this act, are to be brought within six months after the fact charged was committed.

THE SEARCH FOR ARMS ACT is entitled, 'An Act to authorize justices of the peace in certain disturbed counties, to seize and detain arms collected or kept for purposes dangerous to the public peace;—and is 'to continue in force until the twenty-fifth day of March, one thousand eight hundred and twenty-two.' It states, that arms have been collected, and are kept for purposes dangerous to the public peace, and that it shall be lawful for any justice of the peace, upon the information of one or more credible witness or witnesses, to issue his warrant to any constable, or other peace-officer, to search for and seize any pike, pike-head, spear, dirk, dagger, pistol, gun, or other weapon, and to any other person or persons assisting the officer; and, if admission be refused, or not obtained within a reasonable time after it shall have been first demanded, they may enter by force, by day or night, to search for such arms.

The act extends to Lancashire, Cheshire, the West Riding of Yorkshire, and to the counties of Warwick, Stafford, Derby, Leicester, Nottingham, Cumberland, Westmoreland, Northumberland, Durham, Renfrew and Lanark, and Newcastle-on-Tyne, Nottingham, and Coventry. There is also a pow-

er to extend it to any other county or riding, on a representation made by justices at the sessions, or any general meeting of the lieutenancy of any county or riding.

THE ACT FOR THE PUNISHMENT OF BLASPHEMOUS AND SEDITIOUS LIBELS.—By this act, as it originally stood, any person who should be convicted of having composed, printed, or published, any blasphemous or seditious libel, and after such conviction should offend a second time, was to incur the punishment of transportation; and in the event of his returning before the period assigned in his sentence, was to suffer death. The exertions of the booksellers, printers, and newspaper proprietors, of London and elsewhere, procured an amelioration of this obnoxious clause; and the word banishment was inserted in the bill in place of transportation. Any action or suit against any justice of the peace, or other peace-officer, for any thing done by them in pursuance of this act, must be commenced within three calendar months after the fact committed, and must be tried in the county where the fact was committed. *Ed. Mag.*

—
"Documents Historiques et Reflexions sur le Gouvernement de la Hollande par Louis Bonaparte Ex Roi de Hollande."

Such is the title of a work, said to be of unquestionable authenticity, that was to appear at London in the month of March.

This work contains every event relating to the political or financial situation of Holland, from the commencement of the reign of Louis until the close of his government; Sketches of the invasion of Italy and expedition in Egypt, in both of which the author was present—Relations of most of the important events in Spain, and his refusal of the crown of that kingdom on the renunciation of Charles 4th to Ferdinand his son, and the formal cession of the latter

to Napoleon—copies of the letters of Charles 4th to Ferdinand, relating to the conspiracy of the latter against his father. The hitherto secret motives of the marriage of the author with the daughter of the Empress Josephine, and their subsequent mutual agreement to a separation. The events which occurred on the separation of the Emperor Napoleon and the Empress, Josephine. The various princesses proposed to Napoleon, and the reason of his selecting the daughter of the Emperor of Austria. Numerous characteristic and highly interesting letters from Napoleon to the author, exposing his views, situation, and purposes. An indisputable genealogical history of the family of Bonaparte, extracted from various histories of Italy and other public documents, all of which prove beyond doubt the illustrious rank they held in Italy even in the 12th century, and it is somewhat singular that 600 years ago, Androlus Bonaparte was Grand Podesta or governor of Parma, where is now the wife of Napoleon as Grand Duchess! An important letter from the Duc de Cadore, explaining the intentions of the Emperor relating to Holland, the various united propositions of France and Russia to accommodate with England, and a variety of anecdotes of the author, of Napoleon and of his family. *Bl. Ed. Mag.*

French Manufactures.—At all times the French carpet manufactures have been remarkable for tasteful designs, and brilliant and durable colours. The sale of these carpets has, however, always been extremely limited; they were manufactured at vast expense, and were in some measure exclusively destined for the palaces of the royal family. Owing to recent improvements, carpets may be now manufactured with equal perfection at a moderate price. However, the jury are of opinion that the labour

may be still further simplified, and the gold medal is offered to the first manufacturer who shall attain this object.

The French paper manufactures, which were long defective with respect to the articles used for size and the manner of applying them, are annually undergoing improvements. At the last exhibition the paper manufactures of Annonay, surpassed all the specimens of preceding years. In some manufactures, the vast sizing is employed; and this method, which is doubly economical, as it diminishes manual labour, and improves the quality of the paper, will probably be universally adopted. The art of making paper entirely by mechanism, is a French invention. Sheets of paper six hundred feet long, manufactured by this method, were presented to the public at the late exhibition.

The manufacture of ornamental paper hangings is constantly improving in France. Specimens of landscapes, both coloured, and uncoloured, and compositions after the antique, prove the surprising advancement made in this branch of industry.

Among recent improvements, the jury remarked a new method of imitating gold ornaments.

The improvements in the art of preparing iron, have a greater interest, as France now possesses nearly five hundred large furnaces, or Catalanian forges, which annually produce a million quintals of cast and wrought iron: the use of carbonated iron, and the process of refining with coal, at the reverberating furnace, are among the new introductions, which promise the happiest results. Great activity prevails in the steel and brass manufactures; the preparation of platina, which is rendered malleable by a newly discovered process, and the working of the tin mines of Vaulry and Piriac, present new resources to French industry: finally, the manufacture of all sorts of iron ware improves in

“Such was my state, the popular throb just beginning to revisit my heart, when a long expected remittance arrived from Newmarket; Apjohn dined with me that day, and, when the leg of mutton, or rather the bone, was removed, we offered up the libation of an additional glass of punch for the health and length of days (and Heaven heard the prayer) of the kind mother that had remembered the necessities of her absent child. In the evening we repaired to ‘the devils.’ One of them was upon his legs,—a fellow of whom it was impossible to decide whether he was most distinguished by the filth of his person or by the flippancy of his tongue, just such another as Harry Flood would have called ‘the highly-gifted gentleman with the dirty cravat and greasy pantaloons.’ I found this learned personage in the act of calumniating chronology by the most preposterous anachronisms, and (as I believe I shortly after told him) traducing the illustrious dead by affecting a confidential intercourse with them, as he would with some nobleman, *his very dear friend*, behind his back, who, if present, would indignantly repel the imputation of so insulting an intimacy. He descanted upon Demosthenes, the glory of the Roman forum; spoke of Tully as the famous contemporary and rival of Cicero; and, in the short space of one half hour, transported the Straits of Marathon three several times to the plains of Thermopylæ. Thinking that I had a right to know something of these matters, I looked at him with surprise; and, whether it was the money in my pocket, or my classical chivalry, or most probably the supplemental tumbler of punch, that gave my face a smirk of saucy confidence, when our eyes met there was something like *wager of battle* in mine; upon which the erudite gentleman instantly changed his invective against antiquity into an invective against me, and concluded

by a few words of friendly counsel (*horeaco referens*) to ‘orator mum,’ who, he doubted not, possessed wonderful talents for eloquence, although he would recommend him to show it in future by some more popular method than his silence. I followed his advice, and I believe not entirely without effect; for, when, upon sitting down, I whispered my friend, that I hoped he did not think my dirty antagonist had come ‘quite clean off?’ ‘On the contrary, my dear fellow,’ said he, ‘every one around me is declaring that it is the first time they ever saw him so well dressed.’ So, Sir, you see, that, to try the bird, the spur must touch his blood. Yet, after all, if it had not been for the inspiration of the punch, I might have continued a mute to this hour; so, for the honour of the art, let us have another glass.’

“The speech which Mr. Curran made upon this occasion was immediately followed by a more substantial reward than the applause of his hearers; the debate was no sooner closed, than the *president* of the society despatched his *secretary* to the eloquent stranger, to solicit the honour of his company to partake of a *cold collation*, which proved to consist of bread and cheese and porter; but the public motives of the invitation rendered it to the guest the most delicious supper that he had ever tasted.

“From this time till his final departure from London, he was a regular attendant and speaker at debating clubs,—an exercise which he always strongly recommended to every student of eloquence, and to which he attributed much of his own skill and facility in extemporaneous debate. He never adopted or approved of the practice of committing to memory intended speeches, but he was in the habit of assisting his mind with ample notes of the leading topics, and trusted to the occasion for expression.

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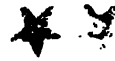
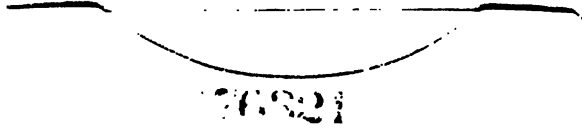
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